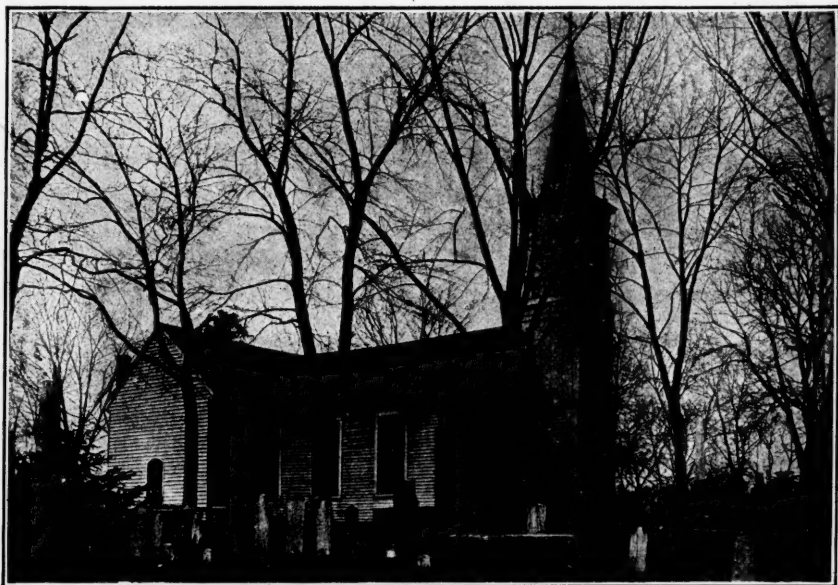


200-
17
msg #5 order 2/12/22
Christian Endeavor Number

LIBRARY OF THE UNIVERSITY OF ILLINOIS
1902
3
51
Liberty²³

A Magazine of Religious Freedom

Devoted to the American Idea of Religious Liberty Exemplified in the Complete Separation of Church and State

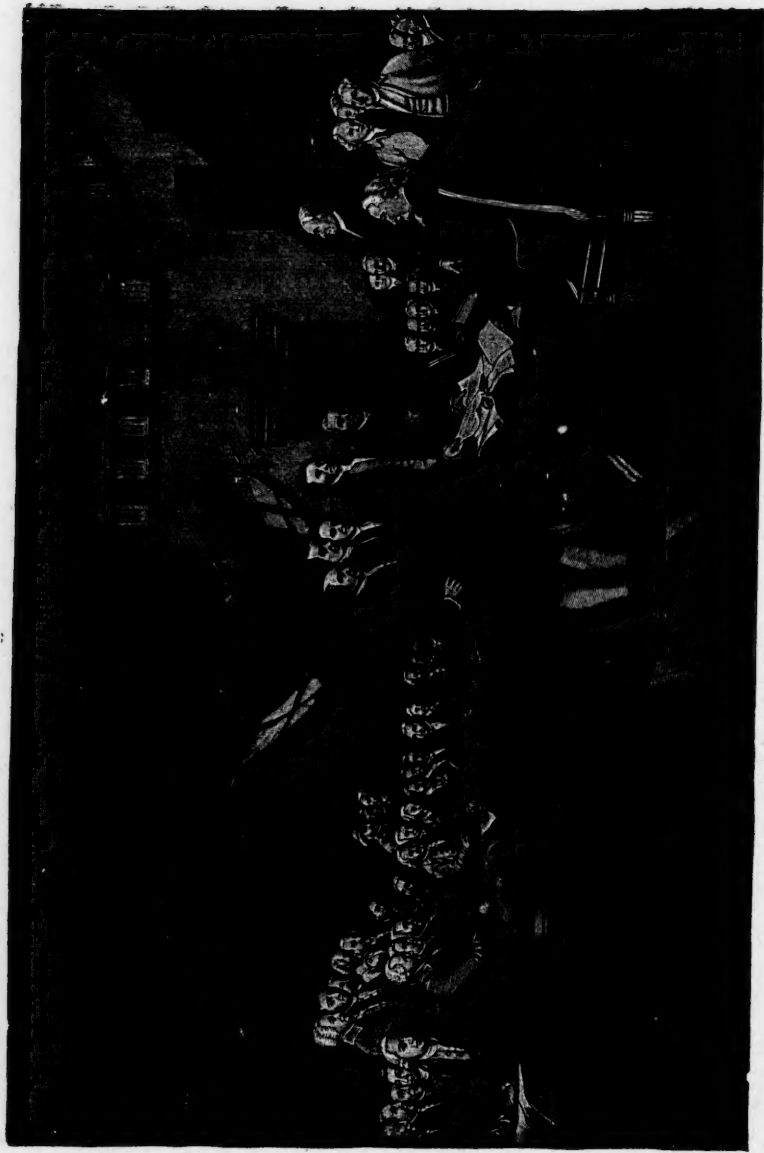


ST. JOHN'S CHURCH, RICHMOND, VA.

"Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty, or give me death."

— Closing words of Patrick Henry's speech in St. John's Church, March, 23, 1775.

PRICE, FIVE CENTS



SIGNING THE DECLARATION OF INDEPENDENCE

LIBERTY

Proclaim liberty throughout all the land unto all the inhabitants thereof. Lev. 25:10.

VOL. II

THIRD QUARTER, 1907

No. 3

Survey of the Field

THERE is a continuous and steady growth throughout the world in the demands for the legal exaltation of Sunday. There are occasional setbacks in places, but the movement for a union of government and religion grows stronger and more determined with each month.

Argentina.—A gentleman writing from Argentina states that five years ago all kinds of business and the various industrial occupations were carried on upon Sunday practically as upon other days of the week. However, as a result of the growing agitation for Sunday-law enforcement, nearly every business or industrial pursuit is now closed in Argentina on Sunday.

Germany.—Concerning the church and state question in Germany the *Christian Register* says editorially: "The breach between the government and the clerical party in the German Reichstag is widening in a manner that would give some color to the predictions of a conflict between the German State and the Roman Catholic Church. The clericals, whom Chancellor von Bülow is attempting to ignore by eliminating the clerical group from the government's parliamentary combination, are apparently determined to demonstrate to the chancellor, and through him to the kaiser, that they are still a factor to be reckoned with in the transaction of legislative business, and that the government can not hope to carry out its plans in the Reichstag without their co-operation. A grave sign of the times is to be seen on the fact that the struggle in the legislature is finding an expression in social affairs, and that German society is becom-

ing divided into two hostile camps on the issue of Clericalism."

The question of clericalism in Germany as everywhere else is the question of whether political religionists shall determine the national legislation. The Center (Catholic) Party of the German Parliament has for years played a strong hand in the politics of the realm, and has many times blocked urgent legislation until they could secure the laws they desired. Against this power the German Chancellor has set himself. How successful he will be remains to be seen.

England.—By a large majority the first reading of a resolution calling for the disestablishment of the Church in England and Wales was welcomed by the House of Commons. Mr. Birrell, M. P., said that the union of the church and state had worked harm both to the state and the church. "The two independent of each other," says the *Christian Register*, "would mean temporary confusion with a great permanent increase of individual responsibility and happiness." While many see that a union of church and state is wrong, not nearly so many are able to see that in appealing for Sunday laws they are appealing for a union of church and state *in fact*; that is, appealing for the very thing they admit to be wrong. The Roman Catholic Archbishop of Malta is not disposed to submit quietly to the decision of the Colonial Office to maintain equality for all denominations in Malta in the matter of religious liberty. The archbishop has indicated his intention of appealing to the king; and the Prote-

tants of Malta are asking the prayers of all lovers of religious liberty, that their laity-won rights may not be lost. They feel that "the Catholics will move heaven and earth to regain their hold on Malta." Concerning the matter of Sunday observance in England the *Episcopal Recorder* of Philadelphia says: "The English-speaking race is giving more attention to this matter than ever before. In Great Britain on an appointed Sunday twenty thousand sermons were preached dealing with this matter. A royal commission has recommended the passing of more stringent legislation to prevent the increasing Sunday trading. The Archbishop of Canterbury, at a national convention, called for and secured the formation of a national alliance in the interest of the Lord's Day."

The United States.—Eighteen hundred drivers of bread wagons in Jersey City, N. J., have refused to deliver bread on Sunday. The journeymen bakers have joined forces with the drivers in refusing to continue Sunday work. Since our last issue mass meetings have been held in Idaho in favor of the Sunday Rest bill. As a result of this agitation the hands of the legislators having church-and-state proclivities were so strengthened as to make it possible for the bill to pass. This leaves only California and Arizona on the side of religious liberty in a great nation supposed to have been founded for the express purpose of guaranteeing that liberty to its inhabitants. The sessions of the next Massachusetts legislature will probably witness a considerable modifying of the existing Sunday laws of that State, because of the report of the special committee appointed by the last legislature to revise the Sunday statutes. The committee favors more liberties for the people in the matter of pastimes and amusements, but there is no intimation of an inclination to guarantee the right to perform honest labor on Sunday. The attempt to graft a Sunday-amendment law upon the constitution of the State of California at the last session of its legislature ended in failure. After a thorough discussion the proposed measure was defeated by a vote of forty-six to twenty. Before the close of the Oregon legislature an attempt was made to enact a drastic Sunday law. By an overwhelming vote the Senate indefinitely postponed consideration of the bill. The sen-

ator who introduced it explained that he did not favor it himself, but "wanted to give its advocates a chance." The legislature of Hawaii is being petitioned by the Civic Federation of the islands to enact more drastic Sunday laws for that territory. At the last session of the New Jersey legislature an attempt was made to repeal the law enacted last year known as the "Bishops' Act," whose purpose was to close all saloons in the State on Sunday. The attempt was a failure, and the saloons of New Jersey are supposed to be closed on Sunday. The church-and-state element see a great victory for temperance and a full church in this, while the people who desire to drink are drinking at home and failing to fulfil the intent of the lawmakers in filling up the church. In the city of Portland, Oregon, an attempt is being made to accomplish the same result. As a result of a conference between the Interdenominational Church Committee of Virginia and the representatives of the railways of the State, the railways will discontinue the sale of Sunday excursion tickets, and plan for a reduction of both passenger and freight service on that day.

Canada.—The enforcement of the stringent Sunday law recently passed by the Dominion Government of Canada is beginning to excite considerable opposition. Some are getting their eyes open as to the real character of the law, and a reaction is taking place. The railroad companies say the law is not practical, and that they do not intend to obey it. A Canadian Rational Sunday League has been formed to oppose the law. In a circular which they are sending out, they say: "The formation of this league has been forced upon us by the tyrannical Sunday laws recently enacted at Ottawa. This legislation was secured by professional agitators in the name of religion, and under sanction of this iniquitous law a religious persecution has commenced. Those who do not agree with the Lord's Day Alliance are to be converted to their views by fines and imprisonment. . . . True religion is honest, and never aggressive, and leaves every one free to live his own life as his conscience dictates. The religion which requires police, fines, and imprisonment to support it, is not the Christian religion. We are unworthy the name of free men if we submit to these tyrannical laws."

Editorial

Our Position

WE desire that all shall know for what LIBERTY stands. We shall therefore publish again and again a clear statement of our position.

We are Christians. We believe in the Bible as the infallible Word of God, a sufficient rule of faith and practise. We are Protestants. We protest against the intrusion of the civil magistrate in matters of faith. Because we are Christians and Protestants we are uncompromisingly opposed to all efforts to subordinate the state to the church or the church to the state. We believe that God ordained both the church and the state, but that their spheres of action are entirely distinct. This principle was recognized by Jesus Christ when he said, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

We have no sympathy with the views of infidels or atheists, and we are not in league with any enemies of Christianity. Our opposition to the misguided efforts of those who are seeking to reform the world by constitutional amendments and religious legislation is based upon our belief in Christianity and our desire for the prosperity of both the church and the state. We are profoundly impressed with the conviction that no greater misfortune could happen to the cause of Christ in the earth than that its professed representatives should seek an alliance with the state, or should seek to establish Christian usages upon a legal basis in the constitution and the laws of the land. We are equally sure that when the state yields to the demands of such a mistaken zeal in behalf of Christianity, and attempts to extend its sphere of control into the field of religion, it enters upon the path which will lead to internal disorder and ultimate downfall.

In the interest of a church free from hypocrisy, and a state free from corruption, we shall oppose every effort to commit the government, either state or national, to religious legislation of any kind under

whatever pretext, and we invite all who are in sympathy with our position to unite with us in this opposition. We regard this as a true service to be rendered to the cause of genuine Christianity.

Christian Endeavor

THESE are beautiful words. They indicate an earnest, determined effort in the right direction, a struggle against the sin and wickedness of this world.

All about us are those who are seeking for the vain and fleeting things of this life, — wealth, position, show, and honor. Envy them not. Think of the queen, who, when about to die, exclaimed, "A kingdom for a moment of time."

Look at the great army of skeptics and unbelievers, who ridicule the Bible and mock at prayer. They try to persuade themselves and others that the Christian religion is a delusion. But as the grim Reaper, with his sickle, draws near, like Voltaire, they are forced to exclaim, "I am taking a leap in the dark."

Many seek the gilded halls of pleasure, the theater, the card table, the dance, to find happiness and joy. But what a mistake! When death begins to feel for their heart-strings, how empty appear all these things they have loved! Like one, they remorsefully exclaim, "Gather up my influence, and bury it with me."

To endeavor to be a Christian — to live and labor as a Christian — is the noblest thing one can do. As Christians, we should constantly labor for others; but we should always be careful to labor in Christ's way. In our efforts to save souls we should never forget that we are to persuade men, but never to compel them. Force has no place in the gospel of the Son of God. The Christian's weapons are spiritual, not carnal. He is to use the sword of the Spirit, but not the sword of steel. Knowing the "terror of the Lord," we are to persuade men to flee from the wrath to come. Religion is a thing of the heart, and only faith and the voluntary service of love are acceptable with the Lord.

Christian Citizenship

"CHRISTIAN CITIZENSHIP" is the name of a new movement which has for its object the regeneration of society by means of Christian laws, made and administered by Christian men. It aims at purifying politics and converting the nation rather than at preaching the gospel and saving men individually.

The keynote of this movement was struck at the annual meeting of the National Reform Association, held at Allegheny, Pa., Nov. 16, 1893, by Rev. H. H. George, its secretary, in the following words:—

I never will say a word disparagingly of evangelistic work. But I do think the church is making a mistake in so confining herself to that work, as if the prospect of saving the soul was the great end. The tremendous power of the government is against us. If that were not so, they would be converted by nations, so to speak. But when the government is against the conversion of nations, we are moving against the tremendous machinery of the government in working for the conversion of men. . . . I do not know but it would be better to stop evangelistic effort, if possible, if this other work would be made successful, and go to converting men by nations rather than to try to save one man against the tremendous machinery of a nation like this, whose influence is very largely against the conversion of souls; while, if it could be turned in that direction, they could be saved by thousands instead of one. So I think the great question of the hour is the conversion of this nation to Christ.

Since this idea has become prevalent there has been a marked change in the methods of Christian workers. Pastors and evangelists have come to devote less time to revival work, and more to political reforms. The brethren of the congregations have been counseled to "leave the prayer-meetings with the sisters, and attend the primaries," and "pull wires for the kingdom of God." They have been told that "when the primary and the prayer-meetings are held on the same night, the true prayer-meeting is the primary."

It is well known that the National Reform Association has for many years urged that the salvation of the people of the United States depended upon securing an amendment to the national constitution, ac-

cepting Christ as the ruler of the nation, and placing "all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." By this it is hoped to convert the nation. All members of this association are therefore greatly encouraged by the change which this Christian Citizenship movement has wrought in the methods of church work. Thus Rev. J. T. McCrory, of Pittsburg, Pa., a leading National Reformer, and for some time president of the Pennsylvania Christian Endeavor Society, said a few years ago:—

Let me call your attention first to the fact that the aspect of the cross is undergoing a great change in this regard. There was a time, not so long ago either, when the cross was viewed almost exclusively in reference to the salvation of the individual. . . . Now, if I understand it aright, it is one purpose of this great Endeavor movement to enthroned Christ in our national life.

If national religion instead of personal piety is a thing to be desired, then Christians have reason to rejoice at the departure from the old paths of Christian work. If devoting less time to saving men as individuals and more time to saving them as nations is an indication of a return to apostolic power and purity, and will advance the kingdom of God, then the omens are indeed promising. If, however, this change indicates a departure from gospel methods and ideas, and means the secularization and degradation of religion,—a union, in fact, of church and state,—then every move in this direction should be a cause for alarm to every Christian.

There are many who deplore this new departure. They see in it a movement away from New Testament practises and principles. The *Herald and Presbyterian* says:—

The gospel began its mission for the renovation of the world with the exhortation, "Repent and be baptized every one of you." It did not direct its efforts to institutions, but to individuals. And so it must be now. So it will be if the Spirit is poured out. To talk about the revival of civic righteousness as the great need of the times is reversing the divine order; it is putting the effect before the cause; it is trying to build the house without gathering the material. We can not have a Christian city without Christian citizens. Men's hearts must be

renewed before we can hope for new social and civic conditions. Let us labor and pray for what people nowadays sneer at as "an old-fashioned revival"—of the fashion of the first revival when Peter preached on the streets of Jerusalem.

Rev. Arthur S. Burrows (Baptist), of Boston, writes:—

Soul-freedom is the bulwark of religious liberty, the inevitable outgrowth of the New Testament principles, that each must hear for himself, must repent for himself, must believe for himself, must confess Christ for himself, must be baptized on his own confession (Rom. 14: 22). We come into this world one by one, we must go to Christ one by one for his pardoning grace, and we leave this world one by one to be rewarded according to our works. Hence the state has no authority over the religious beliefs and observances of men, whether orthodox or heretic, atheist or heathen.

Jesus did not say, "Tarry in the halls of legislation, until ye be endowed with power from the state;" but, "Tarry ye in the city of Jerusalem, until ye be endowed with power from on high." Luke 24: 49.

He did not say, "Ye shall receive power after ye have gained control of legislation;" but, "Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1: 8.

He did not say, "Without the power of the state ye can do nothing;" but, "Without me ye can do nothing." John 15: 5.

When Peter and the other apostles began their evangelistic work, they were outlaws in every country under heaven. Imperial Rome ruled the world. The death penalty hung over the head of every one who dared to teach a new religion. But in spite of all this, and against all the power and machinery of the mightiest nation that ever ruled the world, under the influence of the Holy Spirit thousands were converted in a

day, and within a short time the whole colossal fabric of paganism was undermined. They labored for the salvation of souls, not for the "conversion of nations." And just as long as the church depended alone upon the power of the Holy Spirit, she went forth conquering and to conquer. But just in proportion as she began to "pull wires for the kingdom of God" at the court of Constantine, to that degree she lost the power of the Holy Spirit. And when she ceased converting men as individuals, and began "converting men by nations," then appeared the "Holy Roman Empire" and all the dark history of intolerance and persecution which followed.

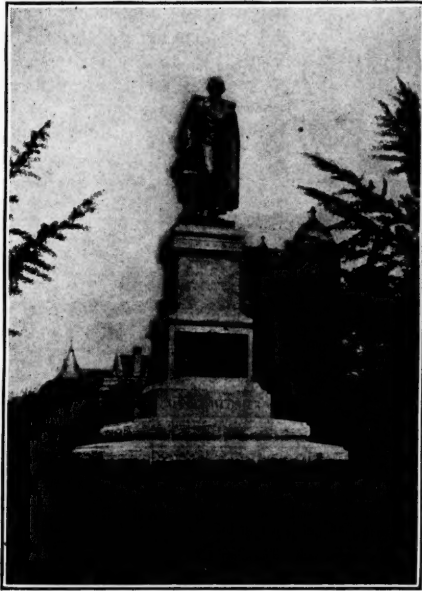
The same is true of the Reformation. Its leaders said, "It is with the word we must fight;" "let there be no compulsion;" "liberty is of the very essence of faith." It had "nothing to do with the world and with politics." But just to the extent that the reformed churches united once more with the world and earthly powers, they were shorn of divine power, and ceased to make converts.

All evangelical Christians now freely admit that the early church apostatized. They admit that friendship with the world and

reliance upon human power caused this apostasy. They believe the same concerning the Reformation. Then why should they not cry out against and spurn as apostasy this modern movement for reunion with the world and dependence upon human power?

Let this be done. Let the church return to her first love and her first methods, and inscribe on her banner that ancient motto: "Not by might nor by power, but by my Spirit, saith the Lord."

Society will be best served and humanity most blessed when the church and the state each do its divinely appointed work in its divinely appointed way.



STATUE OF DANIEL WEBSTER, WASHINGTON

Whatever makes men good Christians, makes them good citizens.—*Daniel Webster.*

General Articles

The Flag

W. M. HEALEY

THE use of flags is of very early date. Nations, tribes, and families were distinguished in the early ages by some emblem on a small banner. When the children of Israel came out of Egypt each family had its banner, which was recognized by the Lord, who, in directing their camp said: "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house." Num. 2:2.

A flag is the emblem of power and authority. "In the name of our God we set up our banners." Ps. 20:5. It also represents the principles and character of the party presenting it. In the early part of our Revolutionary War, the American soldiers carried a flag representing, in its center, a coiled rattlesnake ready to strike, and the words, "Don't tread on me." Another flag had the word "LIBERTY" upon it. These flags indicated the character of the revolutionists.

Solomon speaks of God's character as represented by a banner. "And his banner over me was love." Cant. 2:4. The banners of an army are intended to show its nationality, courage, and strength. "Thou art . . . terrible as an army with banners." Cant. 6:4.

Flags of certain colors have their peculiar significance among all nations. A yellow flag displayed from a ship is an indication of dangerous sickness on board. A white flag expresses a desire to treat for, at least, temporary peace. A black flag is an emblem of piracy, and shows disregard for all law but force, and with the added skull and cross bones says, "We grant no liberty; we respect no one's rights."

The flag of the United States of America was adopted by Act of Congress, April 4, 1817, having thirteen stripes, to represent the original thirteen colonies, and twenty stars, representing States; with a provision

in the act that one star should be added on the fourth of July following the admission of each new State.

To-day this flag represents a vast territory, and untold resources, possessed by a people rapidly climbing to a hundred million in number.

First and highest of all the world's ensign, this flag stands for LIBERTY,—the liberty to possess and enjoy human rights; the right of the *people* to make the civil laws and choose the officers that are to govern the *people*; the right of the *individual* to choose the religion which is to be the faith and hope of the *individual* heart. Civil government is "of the people and for the people." Religion is *of the individual, and*

for the individual. The American flag represents a government founded on these principles, which have cost many streams of blood and fountains of tears to maintain. It is not the flag but the principles for which it stands that is worthy the sacrifice that has been made.

Man may unduly adore an emblem, and, in so doing, be false to the purpose and principles for which it stands. The

Creator points to the starry heavens as an emblem of his creative power and work. "The heavens," he says, "declare the glory of God; and the firmament sheweth his handiwork." Ps. 19:1. But when man worships the heavenly bodies, he, by that act, denies the God whose power they represent. There are those who show, teach, and try to compel great reverence for the flag, and, in so doing, violate every principle for which it stands. Colonel Glenn, of Columbus, Ohio, recently tried to compel the citizens, who were witnessing a dress parade, to remove their hats in the presence of the flag; but by that very act of adoration and compulsion he was denying the principle of liberty for which the emblem stands.

This same Colonel Glenn not long ago also endeavored to force the soldiers under his command who had been raised Roman



Catholics, to attend church on Sunday, thus again violating one of the principles of liberty which belongs to the individual, and for which the flag stands.

To coerce any one in religious matters, to deprive one of his *right* to work, or rest, to worship, or not to worship, to attend church on Sunday, or to remain away from church on that or any other day, is acting the part of a traitor to the American flag as truly as did Benedict Arnold, though we grant that such acts are often done ignorantly. But such acts themselves are as much opposed to the principles represented by our flag as was any act of King George III. They deny the individual right of liberty. They represent the principles of the pirate, and those advocating them should display the black flag, with the skull and cross bones, saying, "We grant no liberty; we respect no rights."

Liberty Bell

C. M. SNOW

ONE of the most sacred relics of the early history of the United States is the old Liberty Bell, whose vibrant lips pealed out on the evening of July 4, 1776, the birth notes of American freedom. It is venerated by every lover of liberty in the country to whose inhabitants it spoke on that memorable day, not for its intrinsic value, but because of the message which it bore to the people.

At the session of the Pennsylvania As-



INDEPENDENCE HALL, PHILADELPHIA, PA.

sembly for 1750-51, the House passed a resolution directing that the superintendents provide a bell for the State House "of such weight and dimensions as they shall think suitable." This committee a few months later prepared the following letter, which

resulted in the first casting of what has since been known as "the Liberty Bell":—

To Robert Charles of London, Nov. 1, 1751.

RESPECTED FRIEND: The Assembly having ordered us (the Superintendents of the State House) to procure a bell from England, to be purchased for their use, we take the liberty to apply ourselves to thee to get us a good bell of about 2,000 pounds weight, the cost of which we may presume may amount to about one hundred pounds sterling, or perhaps with the charges, etc., more.

We hope and rely upon thy care and assistance in this affair, that thou wilt procure and forward it by the first opportunity, as our workmen inform us it will be less trouble to hang the bell



LIBERTY BELL

before their scaffolds are struck from the building, where we intend to place it, which will not be done until the end of next summer, or the beginning of fall. Let the bell be cast by the best workmen, and examine carefully before it is shipped, with the following words well shaped, in large letters around it, viz:—

"By order of the Assembly of Pennsy., for the State House in the city of Phila., 1752."

And underneath,—

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. 25:10.

As we have experienced thy readiness to serve this province on all occasions, we desire it may be our excuse for this additional trouble from thy assured friends.

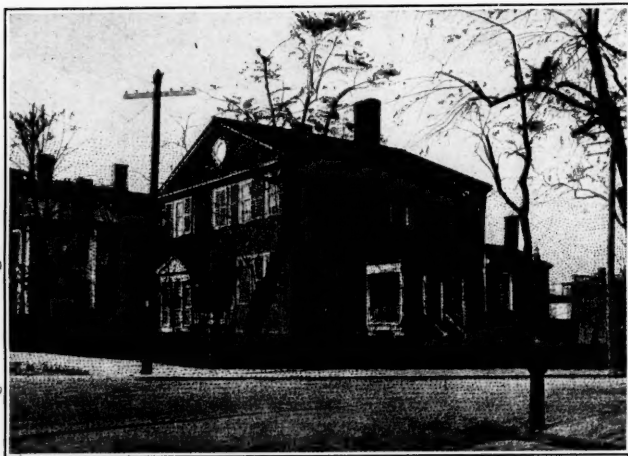
ISAAC NORRIS.
THOMAS LEECH.
EDWARD WARREN.

This bell was brought from London to Philadelphia in the ship "Matilda," and landed late in August, 1752. It was not permitted, however, that this bell, cast in the Old World, should "proclaim liberty" in the New; for, immediately after being hung, while being tested, "it was cracked by a

stroke of the clapper without any other violence."

The original material, with an alloy of an ounce and a half of copper to the pound, was recast by the firm of Pass & Stow, of Philadelphia. This, however, did not prove satisfactory, and the same firm made another trial. This third casting by an American firm resulted in the existing bell, which was used to notify the people that the Declaration of Independence had been signed.

It is a striking coincidence that this bell with its prophetic inscription, "Proclaim liberty throughout all the land unto all the inhabitants thereof," should have been the one to proclaim the liberty of the American colonies, the birth of the American nation.



OLD RESIDENCE OF CHIEF JUSTICE MARSHALL, RICHMOND, VA.

It is another striking coincidence also that, in spite of man's devising, it was not permitted that the bell which was to utter that proclamation should be a product of the Old World. Its material came from thence, as did the people themselves, but a new nation, founded upon "a new order of things," was due in the history of this world, and so its workmanship was to be of the new.

In 1777, when the American forces were about to leave Philadelphia, this bell was taken down by the commissary and taken away to prevent its falling into the hands of the British, who were then about to occupy the city. Public bells were looked upon as legitimate spoils of war, as their metal could be used in casting cannon. The

bell was brought back to Philadelphia and hung in its former frame in 1782, but was not placed in the steeple, that having shown signs of decay. One writer says, "For fifty years (as nearly as can be ascertained), it celebrated every national anniversary, and then it cracked. It had performed its mission, and was mute forever." The crack occurred on the morning of July 8, 1835, while the bell was being tolled in memory of Chief Justice Marshall, who had died in the city two days before, and was then being conveyed to the wharf to be sent to Virginia. Since the year 1828 it had been rung only on special occasions of rejoicing or to commemorate some event of public importance. Such an event it helped to

commemorate on Feb. 22, 1832, the centennial birthday of George Washington. It is now kept on exhibition in a large glass case on the ground floor of Independence Hall, Philadelphia.

This, in brief, is the history of Liberty Bell, so closely associated with the Declaration of Independence, the Constitution of the United States, the liberties secured for the American people. We can not look upon the bell or

think of its history without thinking at the same time of the principles of justice and equity and liberty which it helped to make known to the world, when the people of this new nation determined to have "a church without a pope, and a state without a king." The old bell is associated with the very foundation of the nation—liberty for all men within the national jurisdiction, in matters both civil and religious.

A Great Speech

A portion of Patrick Henry's great speech in Independence Hall, Philadelphia, Pa., just before the signing of the Declaration of Independence, July 4, 1776.

THESE words will go forth to the world

when our bones are dust. To the slave in bondage they will speak hope; to the mechanic in his workshop, freedom.

That parchment will speak to kings in language sad and terrible as the trumpet of the archangel. You have trampled on the rights of mankind long enough. At last, the voice of human woe has pierced the ear of God, and called his judgment down.

Such is the message of the Declaration to the kings of the world. And shall we falter now? And shall we start back appalled when our free people press the very threshold of freedom?

Sign! if the next moment the gibbet's rope is around your neck. Sign! if the next moment this hall rings with the echo of the falling ax. Sign! by all your hopes in life or death, as husbands, fathers—as men with our names to the parchment, or be accursed forever! Sign! not only for yourselves, but for all ages; for that parchment will be the text-book of freedom—the Bible of the rights of man forever.

Sign! for the declaration will go forth to American hearts like the voice of God. And its work will not be done until throughout this wide continent not a single inch of ground owns the sway of privilege of power.

It is not given to our poor human intellect to climb the skies, to pierce the councils of the Almighty one. But methinks I stand among the awful clouds which veil the brightness of Jehovah's throne. Methinks I see the recording angel—pale as angel is pale, weeping as an angel can weep—come trembling up to the throne and speaking his dreadful message.

Father! The old world is baptized in blood. Father! It is drenched with the blood of millions who have been executed, in slow and grinding oppression. Father, look! With one glance of thine eternal eye, look over Europe, Asia, Africa, and behold everywhere a terrible sight—man trodden down beneath the oppressor's feet, nations lost in blood, murder, and superstition walking hand in hand, over the graves of their victims, and not a single voice to whisper hope to man.

He stands there (the angel), his hand trembling with the human guilt. But hark! The voice of Jehovah speaks out from the awful cloud: Let there be light again. Let there be a new world. Tell my people, the poor, downtrodden millions, to go out from

the old world. Tell them to go out from wrong, oppression, and blood. Tell them to go out from the old world to build up my altar in the new.

As God lives, my friends, I believe that to be his voice. Yes, were my soul trembling on the wing of eternity, were this hand freezing to death, were my voice choking with the last struggle, I would still, with the last gasp of that voice, implore you to remember the truth. God has given America to be free. Yes, as I sank down into the gloomy shadows of the grave, with my last gasp I would beg you to sign that parchment. In the name of the One who made you, the Saviour who redeemed you, in the name of the millions whose very breath is now hushed, as, in intense expectation, they look up to you for the awful words, **YOU ARE FREE!**

A Thrilling Story

BEFORE the American Revolution, Episcopalianism, or the Church of England, was the established religion in Virginia. From 1768 to 1775 Baptist ministers were frequently arrested and imprisoned under the laws of this establishment on the charge of "disturbing the peace." Jefferson, Madison, and Patrick Henry were all radically opposed to any interference in matters of religion, and were zealous supporters of the rights of conscience. On one occasion Mr. Henry traveled fifty miles to defend three Baptist ministers who had been arrested. In relating the case, the historian says:—

"He [Mr. Henry] entered the court-house while the prosecuting attorney was reading the indictment. He was a stranger to most of the spectators; and being dressed in the country manner, his entrance excited no remark. When the prosecutor had finished his brief opening, the new-comer took the indictment, and glancing at it with an expression of puzzled incredulity, began to speak in the tone of a man who has just heard something too astounding for belief:—

"May it please your Worships, I think I heard read by the prosecutor, as I entered the house, the paper I now hold in my hand. If I have rightly understood, the king's attorney has framed an indictment for the purpose of arraiging and punishing by

imprisonment these three inoffensive persons before the bar of this court for a crime of great magnitude,—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as of crime, that these men, whom your Worships are about to try for misdemeanor, are charged with—with—with what?’

“Having delivered these words in a halting, broken manner, as if his mind was staggering under the weight of a monstrous idea, he lowered his tone to the deepest bass; and assuming the profoundest solemnity of manner, answered his own question:—

“‘*Preaching the gospel of the Son of God!*’

“Then he paused. Every eye was riveted upon him, and every mind intent; for all this was executed as a Kean or a Siddons would have performed it on the stage,—eye, voice, attitude, gesture, all in accord to produce the utmost possibility of effect. Amid a silence that could be felt, he waved the indictment three times round his head, as though still amazed, still unable to comprehend the charge. Then he raised his hands and eyes to heaven, and in a tone of pathetic energy wholly indescribable, exclaimed,—

“‘Great God!’

“At this point, such was his power of delivery, the audience relieved their feelings by a burst of sighs and tears. The orator continued:—

“‘May it please your Worships, in a day like this, when truth is about to burst her fetters; when mankind are about to be aroused to claim their natural and inalienable rights; when the yoke of oppression that has reached the wilderness of America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered,—at *such* a period, when Liberty, Liberty of Conscience, is about to wake from her slumberings, and inquire into the reason of such charges as I find exhibited here to-day in this indictment!’—

“Here occurred another of his appalling pauses, during which he cast piercing looks at the judges and at the three clergymen arraigned. Then resuming, he thrilled every hearer by his favorite device of repetition.

“‘If I am not deceived,—according to the contents of the paper I now hold in my

hand,—these men are accused of *preaching the gospel of the Son of God!*’

“He waved the document three times around his head, as though still lost in wonder; and then with the same electric attitude of appeal to heaven, he gasped,—

“‘Great God!’

“This was followed by another burst of feeling from the spectators; and again this master of effect plunged into the tide of his discourse:—

“‘May it please your Worships, there are periods in the history of man when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor’s hand,—becomes his servile, his abject slave. He licks the hand that smites him. He bows in passive obedience to the mandates of the despot; and in this state of servility, he receives his fetters of perpetual bondage. But may it please your Worships, such a day has passed. From that period when our fathers left the land of their nativity for these American wilds,—from the moment they placed their feet upon the American continent,—from that moment despotism was crushed, the fetters of darkness were broken, and heaven decreed that man should be free,—free to worship God according to the Bible. In vain were all their offerings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your Worships, permit me to inquire once more, For what are these men about to be tried? This paper says, *for preaching the gospel of the Saviour to Adam’s fallen race!*’

“Again he paused. For the third time, he slowly waved the indictment round his head; and then turning to the judges, looking them full in the face, exclaimed with the most impressive effect,—

“‘What laws have they violated?’

“The whole assembly were now painfully moved and excited. The presiding judge ended the scene by saying,—

“‘Sheriff, discharge these men.’

“It was a triumph of the dramatic art. The men were discharged; but not the less in other counties, did zealous bigots pursue and persecute the ministers of other denominations than their own. It was not till the Revolutionary War absorbed all minds, that Baptists ceased to be imprisoned.”—*Par-ton’s “Life of Thomas Jefferson.”*

Patriotism

O. O. BERNSTEIN

PATRIOTISM may be briefly defined as love for one's own country. It is not, however, merely love for its "rocks and rills," its "woods and templed hills;" its scope is broader.

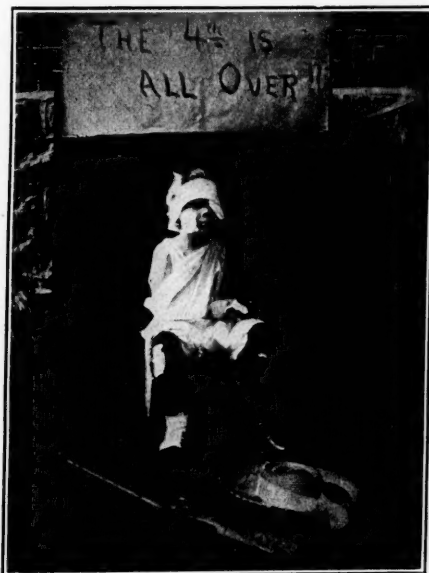
Patriotism includes the love for the *institutions* and the *principles* which make the country what it is. "Love is the fulfilling of the law." True patriotism, therefore, would mean loyalty and obedience to all the nation's just laws, and

labor and internal struggle. America's greatness is the result of her close adherence to right principles, and an American patriot is the defender of liberty, both civil and religious—the two great principles underlying our national life.

The tendency is to forget this. With many July 4 has but little significance other than a time for fun, feasting, and noise making; and it is a startling fact that good citizenship is often supplanted by intemperance and lawlessness. Patriotism is more than noisy celebration. The American youth should be taught to love and



"BEFORE"



"AFTER"

A BOY'S IDEA OF PATRIOTISM

the defense of its existence, rights, and institutions.

America's great patriotic day is July 4. On this day the American people celebrate the signing of the Declaration of Independence, July 4, 1776, by public gatherings, patriotic speeches, firing of canon, and other demonstrations. There can be no question but that the Declaration of Independence was the beginning of this nation.

We must not allow ourselves to forget the principles embodied in this immortal Declaration; nor should we forget that our present position of national exaltation and influence has been reached by dint of hard

do the right, and that he is truly patriotic who lives *honorably* and *unselfishly*. "So may our land be bright with freedom's holy light; protect us by thy might, great God our king."

The Time's Demand

God give us men! A time like this demands
Great hearts, strong minds, true faith, and willing
hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
For while the rabble, with their thumb-worn
creeds,
Their large professions and their little deeds,
Wrangle in selfish strife—lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.
—O. W. Holmes.

Religious Liberty Through the Christian Era

C. M. SNOW

SIXTY-THREE years before Christ, Julius Cæsar became head of the state religion of Rome, the director of the worship of the Roman deities, empowered by authority of the State to punish, banish, or put to death those offending against the laws of the realm in matters of religious practise. In short, the state and its officials were the ultimate authority in affairs of religion; state and church were united; patriotism and religion were one; consequently, to refuse homage to the gods was unpatriotic as well as irreligious. Thus could the Roman Senate declare sacred the person of Cæsar, and make it an act of sacrilege to show him disrespect in any way, no matter of what unworthy deed he might be guilty; for by the votes of the people he was "Cæsar the Demi-god," "The Invincible Deity."

In such a system of government, religious liberty was a thing unknown. The subject of such a government was the property of that government—its slave—in each and all his functions. Did he have mental and physical abilities? they existed for the ends and purposes of the state, and for it alone. Did he have religious aspirations, reaching out after God? the ownership and directorship of these, too, were the legal property of the state that owned him. Under such a government as this the worship of Jehovah became permissible only because the laws of Rome made the gods of a subject nation a part of the deities of the realm, and Palestine was such a nation.

The Dawning of Religious Liberty

This was the condition of the world when the Son of Joseph, the carpenter of Nazareth, proclaimed his mission in Galilee of Judea. Though others before him had asserted their own individual liberty in matters of conscience, Jesus Christ was the first to proclaim openly the emancipation of all mankind in this regard: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. Christ himself heralded the liberation of the soul from the prison-house of a state religion; and he himself went to the cross a victim

of the religious intolerance of the Jews, a criminal under the laws of the Hebrew nation, though spotless under the laws of God.

That was but the beginning of the persecution of Jesus Christ. He has been slain and burned and racked and scourged and imprisoned and banished in the person of his followers from then till now. And that he knew all this would come to those who would follow in his footsteps is shown in his words again and again:—

"But when they persecute you in this city, flee ye into another." Matt. 10:23.

"Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city." Matt. 23:34.

"The servant is not greater than his lord. If they have persecuted me, they will also persecute you." John 15:20.

"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven." Matt. 5:11, 12.

The Warfare Begins

There was no waiting time between the utterance of these prophetic words of Christ and their fulfilment. They began to be fulfilled at once, and are being fulfilled still, even in the United States of America. Christ had not left the tomb before the wrath of the Jews was being poured out upon his apostles. As a result of this they were gathered in a room with the doors closed "for fear of the Jews," on the evening of the day of Christ's resurrection. The stoning of Stephen fulfilled the words of Christ's prophecy, as did also the intolerant career of Saul, till the glory of Christ's presence smote him on his last tour of persecution, and Saul, the persecutor, became Paul, the apostle of peace.

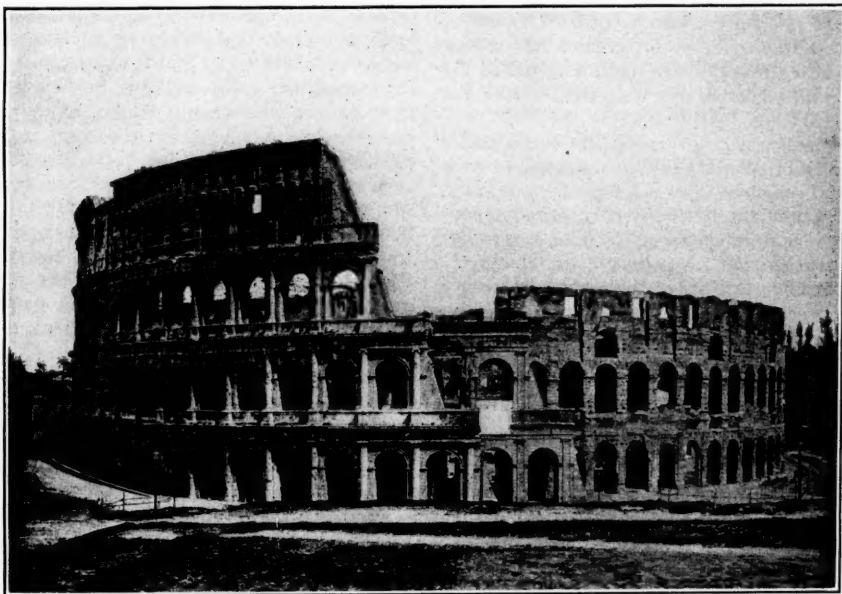
Following this the history of the early church is a history of persecution sustained at the hands of Jews and heathen alike. So firm a hold had intolerance in religion secured upon the world that we have no rec-

ord of *real religious liberty* by government or people (except in the dominion of Theodoric the Goth) toward those holding differences of religious belief until after the Reformation, only as the true followers of Christ exercised it toward those who differed from them. It is true that the fires of persecution were allowed to cool at times, but only to be renewed later with the same cruel malignity.

Rome and Religious Liberty

When Christianity had succeeded in winning converts from heathenism and

reign of Decius, 249-251. But during this time persecution was going on continually in some part of the Roman empire. During the reign of Trajan, A. D. 98-117, there seems to have been a lightening of the skies for the Christians, so far as the emperor himself was concerned. In his instructions to Pliny the Younger, governor of Bithynia, Trajan said: "These people are not to be sought for; but if they be accused and convicted, they are to be punished." This is the law which he was to enforce: "No man shall have for himself particular gods of



RUINS OF THE COLOSSEUM AT ROME, WHERE MANY CHRISTIANS SUFFERED MARTYRDOM

Judaism alike to such an extent as to attract the attention of the Roman government and be recognized as a new religion, apart from the religion of the Jews, the heavy hand of Roman law fell upon it in an attempt to crush it out. The bloody work of Nero (A. D. 64) is familiar to all, carried on in part to please the populace, and in part to turn away their anger from himself; but all made possible because it was in harmony with the cruel intent of the laws of the time. According to Milman there was a modified form of religious toleration in the city of Rome from the time of Nero's notorious slaughter of the Christians until the

his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws."—*Cicero*.

Trajan was not desirous of persecuting the Christians; but there stood the established Roman law, and when any were accused of its violation and convicted, he must instruct that the punishment provided for such violation be carried out. This the emperor did, coupling with his instruction the advice not to seek for or encourage accusation against them. This instruction may be regarded as discouraging rather than encouraging religious persecution,—as a faint glimmering of religious liberty;

and it was nothing but the existing union of church and state that restricted such men as Trajan and Alexander Severus from granting religious liberty, and giving free rein to such men as Nero and Caligula to persecute.

True Christianity, and the true humble followers of Christ, were unalterably opposed to the whole foundation principle of church-and-state religion, and the growth of true Christianity was co-extensive with the growth of the true principles of religious liberty. But there came a time when those who called themselves Christians were not such in truth. As the ranks of the Christians grew, it became less odious to bear the name, and multitudes joined the church whose hearts were wholly with the world.

Finally, after a terrible persecution under Valerian, Christianity was recognized as a legal religion. The subjects of Rome could be Christians if they would, without governmental interference. There was religious toleration *for a time*, even though not full religious liberty. This much of history is repeated in the persecution carried on during the reign of Diocletian, and continued until Galerius, who had instigated the persecution, but being smitten by a loathsome disease, granted toleration to the Christians, and requested them to pray for his recovery.

Constantine Would Buy Divine Favor

Following this came the celebrated edict of Milan, drawn up by Constantine and Licinius, in March, A. D. 313. By this edict freedom of worship was granted to all throughout the whole Roman realm. It ordained "that no freedom at all shall be refused to Christians to follow or to keep their observances or worship. But that to each one power be granted to devote his mind to that worship which he may think adapted to himself. . . . The privilege is also granted to others to pursue that worship and religion they wish." But this same Constantine was an idolator, a sun-worshiper, noted for the magnificence of his gifts to the gods, attempting to propitiate the God of the Christians, and secure his favor, by granting to Christians freedom of worship. Here is his own reason for issuing the edict of Milan: "That whatsoever divinity and celestial power may exist,

may be propitious to us and to all that live under our government. . . . That the Deity may in all things exhibit to us his accustomed favor and kindness." He wanted the favor of all the gods, including the God of the Christians.

A Disastrous Interpolation

Under this emperor, and through the influence of ambitious bishops, the church and state were reunited, with Catholic Christianity as the state religion, and protected from "pernicious adulteration," by imperial command. The religious liberty that had been enjoyed was now, and through centuries to follow, replaced by an intolerance more hateful than that which existed under the pagan rule; for it was done in the very name of him who was the Author of religious liberty. A counterfeit theocracy was established, with man sitting in the place of God, and true Christianity entered upon her struggle of twelve centuries. Under this false theocracy, Papal Rome, there never was and there never can be religious liberty. Space forbids to tell of what the adherents of true Christianity suffered during those dark and dreary years while millions of Christ's followers were giving their lives as the price of worshiping God according to "the dictates of their own consciences."

The idea of what constituted acceptable worship of God had become so debased that Augustine, one of the "church fathers," could say:—

"It is, indeed, better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. Many must be brought back to their Lord, like wicked servants, by the rod of temporal suffering."

Of this "church father" the historian Neander says:—

"It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition."

The Inquisition was but the direct and necessary working out of the principle of religious intolerance under a church-and-state government; and in that iniquitous institution we have a history of the most

disreputable transactions this earth has ever seen. The Inquisition is the very antithesis of religious liberty—it is religious intolerance worked out.

Against that mystery of iniquity Martin Luther set his hand in the sixteenth century, and the key of his success was the spirit in which he did it. "It is by the Word that we must fight. I am unwilling to employ force against the superstitious or unbelieving. None ought to be constrained. Liberty is of the essence of faith. . . . I have never drawn the sword, nor called for vengeance. I have committed all to God, and have waited for his strong hand. It is neither with the sword nor the musket that Christians fight." These principles were the headlight of Luther's work; but when Lutheranism, still professing the principles laid down by Luther, became the state church of Prussia and the Scandinavian countries, it denied its right to the title, and might well be likened to a great express train tearing along in the darkness with its headlight pointing backward rather than forward. What the Lutherans have done in these countries, Zwingle was instrumental in accomplishing in Switzerland. Calvinism in Geneva was of the same type, and citizens were compelled to swear to the confession of faith. Scotland suffered under the same system, and religious liberty in England, France, and Ireland was overridden by the decrees of Henry the Eighth, the first head of the Church of England.

The Seed Transplanted

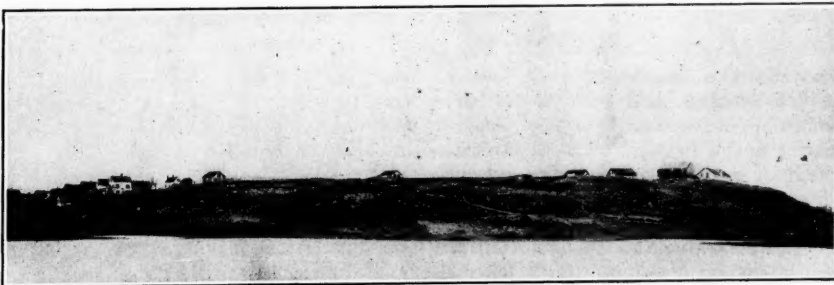
Out of all this wilderness of intolerance

they sought that same wickedness from which they fled. And they pruned and cultivated it well, and saturated the soil in which they planted it with the blood of those who differed from them in matters of faith and conscience. Instance John Cotton teaching in Massachusetts Colony the blessedness of persecution; the banishment of Roger Williams and William Cartright for teaching religious liberty, and the banishment of scores of others for practising it; the mutilation of Quakers by cutting off their ears, boring their tongues with a red-hot iron, whipping at the cart's tail, and, finally, the death sentence passed upon them and executed; the whippings and other persecutions of the Baptists; the "blue laws" of Connecticut, and similar legislation and persecution in Pennsylvania, Maryland, Georgia, and Virginia.

A New Order of Things

In the midst of this religious oppression stood the little State of Rhode Island, with a liberty-loving, Christian governor, an exile for Christ's sake from the commonwealth of Massachusetts. Rhode Island stood among the States as a star of hope, lighting the path to religious liberty in the nation. The policy of her governor in this respect is declared in these words: "Any breach of the civil law shall be punished, but the freedom of different consciences shall be respected." "But whatsoever fortune may befall, let us not be compelled to exercise any civil power over men's consciences."

Then came the Declaration of Independ-



GALLOW'S HILL, SALEM, MASS. SITE OF THE WITCHCRAFT EXECUTIONS

came the early settlers of the Western Hemisphere, fleeing from the persecutions of the Old World, and bearing with them pestilential seeds to propagate in the home

dence and the Constitution of the United States. The glorious flower of religious liberty had bloomed among the thorn trees planted by the first settlers of the country.

Religious liberty, instead of a State religion, *was established in the New World*. The great truth of the equality of man and his unalienable rights was set before the world, and protection was guaranteed to all in worshipping according to the dictates of conscience, or in not worshipping at all. Congress was forbidden to establish a religion, or make laws in regard thereto. In short, all were equal before the law in all particulars; and thus did America become a city of refuge, an asylum, for the oppressed of every land.

But even this government did not go far enough. The States were not forbidden to legislate in religious matters, and, as a result, every State in the Union, save only one, has a Sunday law, and conscientious Christians, against whom no fault in tem-

working in behalf of the enforcement of existing Sunday laws and the enactment of more stringent ones, and the most powerful religious orders in the country (numerically) are throwing the weight of their influence in favor of such legislation.

In view of all the sickening persecutions of the past, in this country and the world at large, have not the people of this age seen enough of religious legislation? and has not the purchase of religious liberty been dear enough? Has it not paid its pound of flesh? or must Shylock have the heart as well?

The First Sunday Law

G. B. THOMPSON

INASMUCH as there is an increasing agitation for more stringent laws enforcing the observance of Sunday as a day of rest, it becomes a matter of interest to consider the origin and character of the first national Sunday law ever enacted. Investigation, unfortunately for the Sunday-law advocates, is not calculated to inspire one with the lofty origin of Sunday legislation. The first Sunday law did not originate in heaven, not even with the Christian, but instead, with a pagan. "Chambers' Encyclopedia" says:—

"Unquestion-

ably, the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day (Sunday) is known to have been ordained, is the edict of Constantine, A. D. 321."

This famous law itself reads as follows:—

"Let all judges and town people, and all artisans, rest on the venerable day of the sun. But let those who are situated in the country freely and at full liberty attend to the cultivation of their fields; because it often happens that no other day is so fit for sowing corn or planting vines; lest, by neglecting the proper occasion, they should lose the benefits granted by divine bounty."



ROGER WILLIAMS STATUE, AND BETSEY WILLIAMS HOUSE,
PROVIDENCE, R. I.

poral affairs is found—no fault save in the law of their God—are to-day condemned to imprisonment, to fines, and to working in chain-gangs. And the situation, instead of growing better, is fast growing worse. In 1892 the Supreme Court of the United States declared this to be a Christian nation, which virtually established the Christian religion, and paved the way for the passage of a religious law in the following year,—the law closing the gates of the World's Fair on Sunday,—thus committing the nation to the principles of religious legislation.

Now the whole country is stirred by those

Constantine at this time, though nominally favoring Christianity, was, in fact, a pagan. He issued this decree, not as a disciple of Christ, but as a worshiper of Apollo, the god of the sun. This is clear from the fact that he calls the day, not "the Sabbath," or "the Christian Sabbath," or "the Lord's day," but "the venerable day of the sun."

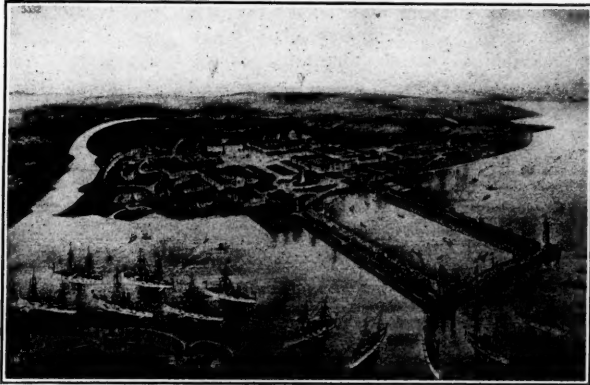
The Christian church had been drawing toward paganism previous to this time. The learned Dr. Killen says:—

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome,—a personage unknown to the writers of the New Testament—meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."

Pagan mysteries and traditions began to appear early in the Christian church. The ordinance of baptism was perverted. The sign of the cross began to appear in connection with many religious ceremonies. Belief in purgatory became popular, paganism and Christianity began to blend, and heathen philosophers nominally accepted Christianity, and were honored as "Fathers" of the Christian church. All this tended to cause professed Christianity to degenerate into paganism, and the first famous Sunday law issued by Constantine was a further effort to unite heathenism and Christianity.

Before advocating such laws every one professing to be a Christian should study the history of Sunday legislation and become acquainted with the facts. Sunday laws have an unfortunate parentage. The first one was not Christian, and none that have been made since then have been Christian, however much professed Christians have fostered, framed, or favored them. They are

relics of heathenism, and belong to an age of darkness and superstition. The fact that the professed Christian church is seeking such legislation is clear evidence that she is departing from the simplicity and purity of the gospel. A human prop is of no value to a divine institution. If Sunday is the Sabbath, it needs no human legislation to uphold its sacredness. And if it is not the Sabbath, to enforce it as such upon men



THE JAMESTOWN EXPOSITION

by civil law is both a crime against man and an offense against heaven.

Instead of calling for more Sunday laws, it would be far more consistent, therefore, to ask for the repeal of those already enacted.

Exhibiting the "American Sabbath"

W. A. COLCORD

THE advocates of a union of church and state in this country are so anxious to have the world know that the people of the United States keep Sunday that they seize upon every possible means of publishing the fact, if fact it may be called. Every time there is a great national exhibition to which Congress is expected to make an appropriation, they labor and lobby to have the appropriation conditioned upon Sunday closing. They wish the "American Sabbath" exhibited, they say, at these great shows, and they wish it exhibited *by law*.

Thus it was with the Chicago, the St. Louis, and the Lewis-Clarke Expositions; and thus it is also with the present James-

town Exposition. In a syndicate article sent out May 31, 1906, one month before Congress finally passed the Sunday-closing of the Jamestown Exposition measure, Rev. W. F. Crafts, of Washington, D. C., referring to himself, says: "The Superintendent of the International Reform Bureau went to Norfolk and persuaded the Exposition management to vote complete closing, and the law will therefore close the gates by contract."

Thus this measure was lobbied through, and thus the "American Sabbath" is now on "exhibition" at the Jamestown Exposition — by law!

Boycotting Declared Undignified and Irritating

W. A. COLCORD

THE Ohio *State Journal*, of May 18, 1907, publishes the following:—

"The first business session of the One Hundred and Nineteenth Presbyterian General Assembly was marked by action tantamount to a declaration in favor of the 'blue laws' regarding Sabbath observance. According to the action of the assembly, expressed in the adoption of the report of the committee on Sabbath observance, Sunday newspapers should be tabooed, and Sunday sports are anathema marenatha. An effort to bring about the boycott of shopkeepers who do not observe Sunday was rejected on the ground that such action would be 'undignified and irritating.'

"The other two questions of special import given consideration were church co-operation and union, and evangelism. Neither of these excited the discussion caused by the question of Sunday observance.

"The resolutions adopted committed the church to a most advanced form of observance, especially as regards the ministers and members in participating in games or sports, taking and reading Sunday newspapers, and acting so as to prevent others from having the Sabbath rest. The recommendation of the committee to only patronize on week days shopkeepers who observed the Sabbath was rejected on the ground that this was boycotting, and was undignified and irritating."

Let it not be forgotten that the One Hundred and Nineteenth Presbyterian General

Assembly, held at Columbus, Ohio, on May 17, 1907, decided against boycotting "shopkeepers who do not observe Sunday," on the ground that to do so would be "undignified and irritating." They might also have added that it would be unChristlike.

But the fact that the boycott was proposed and recommended by a committee in this assembly as a means of bringing about Sunday observance is worthy of note, for the Scriptures have foretold this as one of the very means by which this "mark" of apostasy is to be forced upon mankind in the last days. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:16, 17.

In 1893 a general boycott against the Chicago World's Fair was urged by various churches and church organizations because the gates were not closed on Sunday. Thus Rev. Dr. French, speaking at the Wesley church, Minneapolis, June 11, 1893, said:—

"We do not yet know what the outcome may be, but if the gates are opened we should like to join and help push forward a colossal boycott of the Fair."—*Minneapolis Tribune*, June 12, 1893.

The report of the regular weekly conference of the Baptist ministers of Chicago, held June 26, of that year, states that,—

"Dr. Henson was in favor of a strict boycott being declared against the Exposition. The Rev. Dr. Haynes urged the adoption of a stronger protest against the action of the directory, to be circulated among the Baptists of the country, whom he claimed numbered five millions, and containing a provision binding Baptists everywhere to remain away from the Fair."—*Chicago Times*, June 27, 1893.

Efforts were also made to have every Christian Endeavor Society in the world join in this boycott against the World's Fair, as the following item which appeared in the *New York Mail and Express* about this same time shows:—

"The executive committee of the Ohio societies (of Christian Endeavor) is now in session in Cincinnati, and on Monday morning will receive a telegram from Chicago informing them if the gates have been opened on the previous day. Every Chris-

tian Endeavor Society in the world will be notified, and efforts will be made at once to carry the boycott into effect. This will extend not only to the several million young people in the society, but to all persons whom these members can influence. This will, doubtless, seriously affect the World's Fair gate receipts."

A more deliberate or more extensive boycott was perhaps never planned. For months, in consequence of this no doubt largely, the Fair did not pay running expenses.

And not only did these people advocate boycotting the Fair, but insisted that the troops should be called out to enforce the unconstitutional law which they had obtained from Congress for the closing of the gates, and forcibly close the Fair on Sunday.

But boycotting is unchristian. The Bible does not say, "If thine enemy hunger, starve him; if he thirst, let him die for want of drink;" but, "If thine enemy hunger, feed him; if he thirst, give him drink." The boycott is simply a negative way of persecuting. It is not Christian.

Sunday Enforcement Ruinous

THE leaders in the Sunday movement make one of the foundation claims of their work "the preservation of society, the state, the nation." It is for this that they insist upon the enactment of Sunday laws. Accordingly they are always calling for more Sunday laws. It matters not what far-reaching Sunday laws may be already on the statute books, they call for still more Sunday laws, and the more vigorous enforcement of them all round.

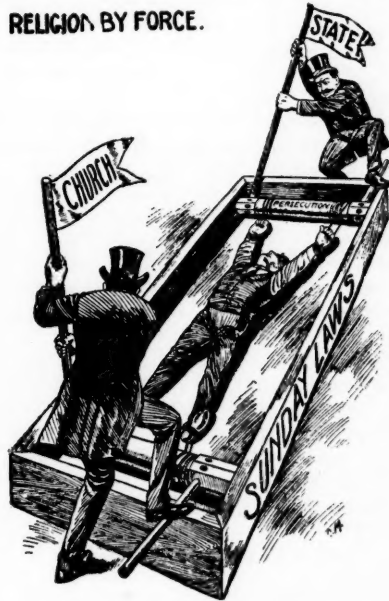
Yet this whole thing is one of the most pernicious of fallacies. It is not only such pernicious fallacy in principle; but it has been abundantly demonstrated to be such in practise. Every point advocated by the Sunday-law workers to-day has been weighed in the balances of practise and experience; and has been found utterly wanting. The whole thing has been tested on a world-theater, and has been found absolutely vain and ruinous.

The greatest example of national ruin, the most complete destruction of the state, the most thorough annihilation of society, that has ever been seen on this earth, occurred where there were the most and the most

far-reaching Sunday laws. That was in the Western empire of Rome.

In A. D. 313 the Western empire became "Christian." In 314 the first State favor was shown for Sunday. In 321 the first direct Sunday law was enacted. And so it went on with one Sunday law after another, till by 425 every kind of secular work or amusement was strictly forbidden on Sunday. By that time, too, wickedness and corruption of every sort had multiplied in this

RELIGION BY FORCE.



ENFORCING SUNDAY LAWS

"Christian" empire to such an extent that the judgment of God in destruction had already begun to fall unchecked.

In 351 the Franks and Alemanni swept like a fire, a space of one hundred and twenty miles from the source to the mouth of the Rhine.

In 400-403 the Visigoths carried destruction and devastation through Rumania and into Italy as far as to Milan.

In 405-429 a mighty host of Suevi, Vandals, and Burgundians ravaged Italy as far as to Florence, the greater part of Gaul, all of Spain, and all of Africa to Carthage.

In 408-419 the Visigoths overflowed the whole of Italy, all southwestern Gaul, and all of Spain.

In 449 the Angles and Saxons entered Britain, and never rested until "the arts and religion, the laws and language, which the Romans had so carefully planted in Britain, were extirpated," nor until "the practise and even the remembrance of Christianity were abolished."

In 451-453 the Huns under Attila carried fire and slaughter, from the Danube to Chalons, and to Milan.

In 453 the Ostrogoths took possession of the province of Pannonia, and the Lombards of Noricum.

In 476 Odoacer and his barbarian followers took possession of Italy and abolished the office of emperor of the West; and the Western empire of Rome—the state, and even society—had been swept away by ruin upon ruin.

And that was the *Christian* empire of Rome. That was the empire that had exhausted the subject of Sunday laws and enforced Sunday observance. That was the state that had done all this on behalf of the kingdom of God, and for the preservation and even the salvation of the state.

There is not a method of Sunday enforcement either mild or cruel that has not been in that "Christian" Roman empire. There is not a phase of Sunday laws that had not been employed by the clerical managers of affairs in that "Christian" Roman state. There is nothing on that subject left by those for the Sunday-law clergy of to-day to discover. And the Sunday-law clergy of to-day must hide their eyes not only from the *principles*, but also from the *practical effects* of Sunday legislation of every kind, before they can go on in their pernicious Sunday-law course.

For pernicious that course is, even to the ruin of the greatest nation and state in the world. This has been thoroughly demonstrated to the last detail, and in the demonstration it has been made plain that enforced Sunday observance is the worst thing that can ever be put upon a nation or practised in society.—*Selected.*

A CLERK who will ignore God for his employer will ignore his employer.

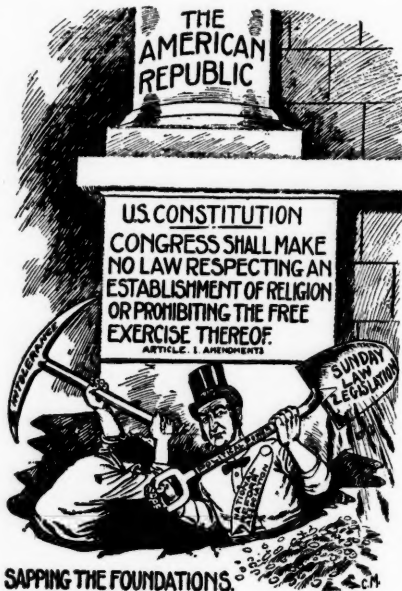
THE desire for religious legislation is like the fabled camel that was given an inch and took the whole house. It asks but little at first, but once admitted ceases not until it dominates all.

Some National Reform Teachings

W. A. COLCORD

"WE want state and religion; and we are going to have it."—*Jonathan Edwards, D. D.*

In other words, they want a state religion. "Constitutional laws punish for false money, weights, and measure. So Congress must establish a standard of religion, or



admit anything called religion."—*Prof. C. A. Blanchard.*

And this will mean an established religion.

"Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."—*Rev. M. A. Gault.*

And this means religious persecution.

They desire an amendment to the Constitution that will "place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land."—*Art. 2 of their Constitution.*

That is, they desire the Christian religion made the "legal" religion of the nation.

"Those who oppose this work now will

discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime."—*Dr. David McAlister.*

This is what Rome said after Christianity, so-called, became the established religion of that empire. Justinian, in A. D. 532, told the people that if they did not "embrace and profess the Catholic faith," confiscation and other punishments would follow. As a result, "great numbers were driven from their habitations with their wives and children, stript and naked," and "many of them were inhumanly massacred," says Bower.

"We propose to incorporate in our national Constitution the moral and religious command, 'In it (the Sabbath) thou shalt do no work,' except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law."—*Rev. M. A. Gault.*

"Give all men to understand that this is a Christian nation."—*Christian Statesman.*

"Let those who will, remember the Sabbath to keep it holy from motives of love and obedience; the remnant must be made to do so through fear of law. We have no option."—*Christian Nation.*

This of course would work hardship to those who did not believe in keeping the Sabbath enforced by the law; but Dr. McAlister says:—

"It is better that a few should suffer than that the nation should lose its Sabbath."

So Caiaphas, the high priest, thought concerning Christ, when he said that it was expedient "that one man should die for the people, and that the whole nation perish not."

"Majorities have some rights that minorities are bound to respect."—*Rev. W. F. Crafts.*

The Reformers taught differently. They said: "In matters of conscience the majority has no power."

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legis-

latures, and municipal councils, all legislation essential to this splendid result."—*Rev. S. V. Leech, D. D.*

This shows that this whole Sunday-law movement is a church movement, that Sunday laws are religious, and are desired by church leaders in order that their churches may be "full of worshipers," and that the people may by this means be "attracted" to the divine service.

"In the Christian decalogue the first day was made the Sabbath by divine appointment. But there is a class of people who will not keep the Christian Sabbath unless they are forced to do so; but that can be easily done. We have twenty millions of men, besides women and children, in this country, who want this country to keep the Christian Sabbath. If we would say we will not sell anything to them, we will not buy anything from them, we will not work for them, or hire them to work for us, the thing could be wiped out, and all the world would keep the Christian Sabbath."—*Rev. Bascom Robins.*

In other words, they propose to boycott all who will not keep the first day of the week as the Sabbath, as foretold by Christ in Rev. 13:16, 17, which demonstrates the whole thing to be antichristian.

These are the sentiments and principles held and taught by the National Reform Association, and by many of the leaders of religious thought to-day.

Jesus Christ a Sabbath-Keeper

What This Means to Us

W. A. SPICER

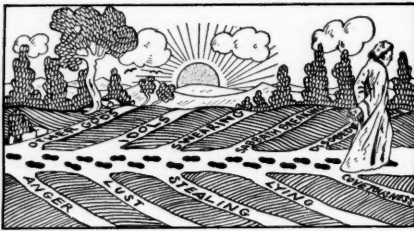
CHRISTIANITY is the life of Jesus Christ in his followers. Christ, the divine Son of God, lived as the Son of man in this world to show how man ought to live, "leaving us an example, that ye should follow in his steps." 1 Peter 2:21. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

Jesus was a commandment keeper, and a Sabbath-keeper. Christians ought to walk even as he walked. He now dwells with the believer by the Holy Spirit, his representative, and walks with him. And Jesus Christ is 'the same yesterday, and to-day, and forever.' Heb. 13:8. Therefore the person who allows Jesus to live in him and walk in him in Christ's own way,

will be, like Christ, a Sabbath-keeper.

Jesus says that he kept his Father's commandments, and he commended all who should "do and teach them." Matt. 5:17-19. Jesus came not to save men *in* sin but *from* sin. Matt. 1:21. Sabbath-breaking is sin, and Jesus saves the believer from it, and makes him a Sabbath-keeper. It is not that any are saved by keeping the ten commandments; they are saved from sin, through faith in Jesus, in order that they may keep God's holy law. But the man truly saved will be obedient to God's law. Only the "carnal mind" is "not subject to the law of God, neither indeed can be." Rom. 8:7.

So the very promise of the new covenant



WALKING AS HE WALKED

is that God will write his law in the heart and in the mind. Heb. 8:10. When it is so written it will be lived in the life, for out of the heart are "the issues of life." Jesus had the law in his heart. Ps. 40:8. Therefore he lived obedient to it. Every heart that lets Jesus in will also have the power of obedience.

Some seem to think that Jesus came to set men free from obeying God's law. But he came to set us free from disobeying it, so that we may, through his indwelling power, keep it now and evermore. Breaking it is bondage, condemnation. Keeping it is liberty. Ps. 119:45.

Words of Eminent Men

What God says, not what men say, is to be received. A child who believes is wiser than the great man who does not believe. But here are a few statements, which we have selected from many, showing that eminent scholars have freely admitted that there is no instruction in the Bible to keep Sunday, the first day of the week, as the Sabbath, or instead of the Sabbath:—

Archdeacon Farrar says: "The Sabbath is Saturday, the seventh day of the week."

The late Dr. R. W. Dale, the most eminent English Congregationalist theologian of our day, says: "It is quite clear that however rigidly or devoutly we may spend Sunday, we are not keeping the Sabbath." "There is not a single sentence in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday."

Dr. Lyman Abbott, one of the leading Congregationalists of America, says: "The current notion that Christ and his apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

Dr. Eyton, Canon of Westminster (Church of England) declares: "There is no word, no hint, in the New Testament about abstaining from work on Sunday." "The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday."

Cassell's "Bible Dictionary" (London) says: "A very large class of persons, including a very considerable portion of English writers, as well as a great majority of German, agree in considering the first day's rest to be an *ecclesiastical institution and not a divine ordinance.*"

The *Church Times*, a leading organ of the Church of England, says: "The Sabbath, '*Dies Sabbati*' (as still in Acts of Parliament), never meant anything but Saturday. Till the sixteenth century no Christian ever called 'Sunday' the Sabbath. The great Lightfoot, a Puritan, says, 'I have diligently searched the Fathers to find "Sabbath" used in the sense of Sunday; would that I could so find it!'"

Another Church of England journal, the *Fireside News*, quoting with comments from the "Encyclopedic Dictionary," speaks thus: "'In the Middle Ages, Sabbath meant only Saturday. According to the elder Disraeli, it was first used in England for Sunday in 1554.' The Sabbatarians, or those who still keep the Christian Sabbath on Saturday, were not such a small sect as seems to be inferred, in the seventeenth century; and in the United States the sect have even now very many adherents."

Cardinal Gibbons, who stands at the head of the Roman Catholic Church in the United States, says: "There is but one Protestant denomination in our country that lives up to our Protestant Bible, and that is the

Seventh-day Adventist people." "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."

What God Says About It

Thus it is freely declared that there is no instruction in the Bible to keep Sunday as the Sabbath. God, who knows, declares that "the seventh day is the Sabbath of the Lord thy God." Do you take him as "thy God"? Take his Sabbath also. Jesus said that the Sabbath was "made for man." Mark 2:27. It was not made for the Jew, but for man, for the human race.

In all the New Testament the Holy Spirit calls that day which Jesus kept "the Sabbath." The very word "Sabbath" means "rest." Therefore the Holy Spirit declares over fifty times in the New Testament that that day is the rest day.

Men may choose to rest on another day, but that can not make any other day God's rest day. You can not change your birthday by celebrating some other day as a birthday. It is a fact, that can never be changed, that you were born on a given day of the month. Just so it is a fact of divine history that God rested on a given day of the week, and on no other. That made the seventh day his rest day. It is different from other days in character also, for he blessed it, and made it holy. When men deny this difference they practically say that when God blesses and makes holy, it is a vain performance. He also sanctified the day, and to sanctify means to set apart. God has set apart, and asks men to so treat it, as a day apart from others

The Human Versus the Divine

When men choose to set apart another day, it does not alter the fact that it is another day. It is only setting up human authority against divine authority. It is putting the humanly appointed time against divinely appointed time. It is exalting man's sabbath against God's Sabbath. It is man exalting himself "above all that is called God or that is worshiped." 2 Thess. 2:4. This is what made the Roman papacy. Paul said that in his day the spirit of the "lawless one" was already working. He said it would lead to a "falling away" from the truth. 2 Thess. 2:3. Dr. Killen, Presbyterian Church historian, says in his "Ancient Church":—

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. . . . Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."

Thus Sunday came in, first as a humanly appointed festival, then as a rival of God's Sabbath. Then the worldly church, having fully adopted the "venerable day of the sun," as the Sunday law of Constantine called it, assumed to set aside the Lord's Sabbath.

Thus from the first Sunday law of Constantine, Sunday legislation has been in opposition to God's authority and God's Sabbath. Thus the gravest conceivable issue is raised by the present-day revival of agitation for the enforcement of Sunday observance by civil law. Such a movement is in fact an effort to force men to reject the example of Christ as a Sabbath-keeper, and to reject the authority of God as the divine law-giver. It exalts the authority of man and of an ecclesiastical organization as above the authority of God. The Roman Church has always claimed the Sunday institution as a mark of her authority. Cardinal Gibbons, through his chancellor, declares regarding the change in the day of rest from the seventh to the first day:—

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a *mark* of her ecclesiastical power."

Divine prophecy foretold this issue. An ecclesiastical power was to arise and think to change the times and the laws of the Most High. Dan. 7:25. The Sunday institution stands as the mark of this ecclesiastical opposition to the authority of God's law and word. And divine prophecy declares that the final gospel message, in these latter days, is a warning against acknowledging the authority of men to change God's law and against the receiving of this mark of human exaltation against God. God calls for a reform in these days that shall bring Christians back to the example of Christ in this matter, and lead them to stand for "the commandments of God, and the faith of Jesus." Rev. 14:6-12.

The Spirit of the Gospel

FRANCIS M. WILCOX

THE Christian has but one model—the Lord Jesus Christ. He is set forth in the sacred writings as the Great Teacher and the one perfect example. It therefore becomes proper in every relationship of life for the Christian to inquire, What would the Lord Jesus Christ do under these conditions? We can not conceive of any proper relationship or laudable enterprise but what the life of Jesus Christ may be considered the gage and the standard.

It seems particularly appropriate that the professed representatives of the Lord, the ministers of the gospel, should take him as their guide in their efforts to raise poor fallen humanity up to the higher life. But we fear that too often there is a failure to do this. In these times there appears to be a striking departure from old-time simplicity of religious teaching and gospel method. Religio-political reformers have arisen who aim at the conversion of the human family through political measures and legal enactment rather than through the methods followed by our Lord and his apostles. Like King Olaf of Norseman fame, they aim to convert the masses in one lump sum, without individual work or individual experience.

It is well for us to consider, Are these methods heaven born? Would Christ and his apostles employ some of the means which are coming into vogue in the world's attempted evangelization to-day?

Indeed we find that neither Christ nor his disciples of the first century exerted any influence whatever to form laws or shape legislation in favor of religious institutions. With unfaltering earnestness Christ rebuked the sins of the people. The classes as well as the masses were the objects of his earnest exhortation and rebuke. But in no instance do we find him appealing to Cæsar or even to the Jewish Sanhedrim for the passage of any measure favorable to his work and the principles he sought to inculcate. This was equally as true of Peter and John and the others associated with Christ in his work. The apostle Paul appealed to Cæsar for relief from persecution; but only that he might bring the gospel to the royal household.

In fact the idea of enforcement of relig-

ious thought or principles upon the practise of the human family is entirely foreign to the spirit of the gospel. The voice of the gospel is "we beseech," "we entreat," "we exhort." It recognizes the great principle that the religion of Jesus Christ is founded upon love and not fear. The Spirit woos and wins, but never forces its way.

God has made every man a free moral agent. He has clothed every one with individual autonomy. He has made every one individually accountable to him. All true worship must spring from man's own volition. Christ himself recognizes this individuality and moral independence of his creatures. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." He knocks for admission to the human heart. He enters only as the door is opened and he is bidden welcome.

Every attempt to force the consciences of men, to compel surrender of the sinner against his will, is a direct violation of this great principle of liberty which God bestowed upon every one of his creatures.

God has placed a great convincing, compelling power within the reach of his church. This is not the civil arm nor the political machine. It is the power of the Spirit of God. Clothed with this power the church is able to go forth and meet every obstacle, and conquer every evil. Before it the hardest hearts will melt and the fiercest natures quail.

With this power in its midst, the church of God has no need of civil enactments. In its presence they appear as childish baubles, crude and material things, of the earth, earthy. It is only when the church of God is robbed of this power by its own departure from the truth that it has sought civil interference in religious matters.

Let the moral reformers of to-day forsake their political methods, and take hold of the arm of power which is afforded them by their Redeemer, and we shall see wrought in the world's evangelization to-day as great miracles as were wrought on the day of Pentecost. It is "not by might nor by power; but by my spirit," the Lord says men are to be converted and his kingdom advanced. We need the old-time evangelism. We need the old-time spirit which possessed Moses and Elijah and Peter and

Paul. Yea, verily, we need the spirit of the world's Great Teacher which has been manifested through his prophets and apostles since the world began. This spirit is the spirit of the gospel, and anything different or contrary to it is a perversion, and unworthy of recognition by the follower of the Lord Jesus Christ.

Kingdoms Compared

S. B. HORTON

It is difficult to realize fully that men will so soon forget the terrible drama of the Dark Ages. It is more difficult to believe

that religious leaders and teachers and otherwise wise men will set aside, unwittingly perhaps, the principles which are designed to prevent the possibility of a return to the terrors and intolerance of the era which antedated the seventeenth century. Yet we find religious men and women giving vent to utterances which, carried to their logical conclusion, would cause a return to that dark period in kind if not in degree. The theory advanced is perhaps best epitomized in the following statements in an annual address of the president of the W. C. T. U. a few years ago:—

"A true theocracy is yet to come, and the enthronement of Christ in law and law-makers; hence I pray devoutly as a Christian patriot, for the ballot in the hands of women, and rejoice that the National Women's Christian Temperance Union has so long championed this cause."

"The Woman's Christian Temperance Union, local, state, national, and worldwide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king;—yea, verily, THIS WORLD'S KING in its realm of cause and

effect,—king of its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and its constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics. . . . We pray heaven to give them (the old parties) no rest . . . until they shall . . . swear an oath of allegiance to Christ in politics, and march in one great army up to the polls to worship God."

However earnest or sincere may have been the one who uttered it, this contains the same error which wrecked the early Christian Church—the kingdom of Christ

by law through the gateway of politics. It was first the favor of the emperor; then compelling the people to show respect for Sunday; then the conversion of the emperor, which was taken as a signal for the "conversion" of the world; and then the bringing of men to the service of the Lord through fear of law, as advocated by the great St. Augustine, which theory, as the historian Neander tells us, "contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition." Such was the result of the theocratical theory advanced and adopted by the early Christian church.

But how different was the attitude and teaching of Christ himself in regard to earthly kingdoms and earthly kingship! When, in his temptation in the wilderness, he was offered by the tempter all the kingdoms of the world, he said, "Get thee hence, Satan." Matt. 4:8-10.

When he wrought the miracle of feeding five thousand from the small stock of five loaves and two small fishes, the people attempted to force earthly kingship upon him; but the record says that he sent the people



STATUE OF GENERAL GRANT, CHICAGO, ILL.

Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the state and the church forever separate.—*U. S. Grant.*

When he wrought the miracle of feeding five thousand from the small stock of five loaves and two small fishes, the people attempted to force earthly kingship upon him; but the record says that he sent the people

away, and "departed again into a mountain himself alone." John 6:15.

And when Pilate asked him "Art thou a king then?" Christ answered, "My kingdom is not of this world." John 18:33-37.

Inspiration clearly sets forth the difference between Christ's kingdom and the kingdoms of this world.

1. Christ's kingdom is not set up until after the great judgment; it will take the place of all these earthly kingdoms; and it will be an everlasting kingdom. Daniel 2; Daniel 7; Rev. 4:15-18; Ps. 2:7-9.

2. It will be composed of only those who choose to accept the conditions prescribed in the gospel of the kingdom, preached, not by civil rulers, nor in demonstration of civil law, nor "through the gateway of politics," but by Christ's servants and ambassadors, with "the Holy Ghost sent down from heaven." Heb. 2:1-4; Rev. 3:5; 1 John 5:1-4; Rev. 22:14-17; 1 Peter 1:12.

3. In the great work of bringing sinners to Christ and preparing them for a place in his kingdom, the results are wrought by the Spirit of the Lord. Isa. 9:6, 7; Zech. 4:6.

4. Those who have part in Christ's kingdom will, if dead, be raised from the dead, and immortalized "at his appearing and his kingdom." 1 Cor. 15:51-56; 1 Thess. 4:13-18; 2 Tim. 4:1-8.

5. Christ's kingdom will be a universal kingdom, and "will not be left to other people;" its people shall no more say, "I am sick;" neither will there be any more to sadden or annoy, for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Dan. 2:44; Isa. 33:24; Rev. 21:4.

It should ever be borne in mind that earthly kingdoms, or civil governments, are ordained for a specific purpose, that of dealing with men in their civil relations one with another during earth's period of crime and sin; whereas the church is to call out from the peoples, tongues, and nations of the world all who will choose to accept Christ as their Saviour and King. There need be no confusion upon this subject at all if men will but get hold of the great principle laid down by Christ, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Legislative Superstition

EUGENE LELAND

LIKE religion, legislation has its superstitions; and they are clung to as tenaciously as are the superstitions of religion or the common superstitions of every-day life with which we are all more or less familiar. Ask a devotee of one of these superstitions to regard it as such, and to relinquish it on that account, and he would look upon your proposition as sacriligious, or something worse, and regard you as an anarchist. He would as soon think of planting his potatoes in the new of the moon, or expecting good luck if he should have the misfortune to see the new moon for the first time over his left shoulder.

It will be impossible in a short article to enumerate all the superstitions connected with legislation, and we will therefore content ourselves with a brief notice of the one which, in our opinion, has caused more trouble to the world than any other, and which is destined to cause yet more mischief and trouble to the world. It is the old superstition of "the divine right of kings" revived in the form of the divine right of majorities in legislative assemblies to legislate on all matters whatsoever. Is a reform called for in the body politic?—Appeal to the Legislature!

And it does not matter what the character of the reform may be, whether political, social, religious, or something else, an act of Congress is all that is supposed to be necessary in order to secure it. "Oh, an Act of Congress can do anything," is the reply made to a citizen who questions the legitimacy of some arbitrary State interference; and the citizen stands paralyzed! It does not seem to occur to him to question either the source or the legality of such omnipotent power. Or if in a humble manner he does question it, he is again paralyzed by the force of public opinion which, from a political, a social, or a religious standpoint, according to the nature of the proposed reform, is brought to bear upon him.

This is especially true in regard to religious legislation. Though there are some, perhaps many, who do not have a thorough understanding of the relation that should exist between religion and the state, yet it is a fact that many of those who are thoroughly informed in regard to this point are

far too ready to yield to the force of public opinion, and lend their influence in favor of legislation which they well know exceeds the bounds of rightful legislative authority.

A case in point is the Canadian Lord's Day Act recently enacted by the Dominion Parliament. Though this act was a government measure, and the bill was introduced by the Hon. Attorney General, yet he, as well as the prime minister of the Dominion, with whom he was associated in introducing the measure into Parliament, was opposed to the legislation, and only yielded to the enactment of the law because of the supposed force of public opinion, which was so represented as to appear very much in favor of the law, when the truth is that public opinion, if it could have been popularly expressed, was very much opposed to the measure.

Another thing in connection with this same piece of legislation which shows that very many—more than any one is aware of—are not informed as they should be in regard to the powers of legislative bodies, and of civil government in general, is the fact that at a hearing granted to those who had any objections to the proposed law, not one of those who appeared in opposition to the measure—and there were more than a hundred of them from all parts of the Dominion—opposed the measure from the standpoint that the government was exceeding its powers in enacting such legislation; but their opposition, if indeed it might be called such, was on the ground that the law would interfere with their particular business, and each of them, to a man, petitioned for an exemption which would permit him, as an individual, to attend to his own business on one day of the week—an inalienable right which they all already possessed. In short, they each and all asked for class legislation. "Let me be free to carry on my business on Sunday; but I have no objection to your closing the other man's place of business on that day," was, in substance, the argument of all. Instead of appearing before this body of legislators as free-born *citizens* of a great commonwealth, and demanding that each and every one be left free to exercise his inalienable right to do as he saw fit on Sunday, they appeared as supplicants for a favor; as *subjects* without rights, pleading for the poor boon of toleration from the hands of the very men

whom they themselves had elected to office!

Let it be understood, once for all, that the general principle underlying the right government of every incorporated body is, that its members contract with each other severally to submit to the will of the majority in all matters concerning the fulfillment of the objects for which they were incorporated; but in no others. And this principle holds of an incorporated nation as well as of an incorporated company. What would be thought of the managing board of a biscuit company saying how clocks or pianos should be made? No more should civil government deal with religion. When this principle comes to be recognized as it should be, the right of the majority to enact Sunday laws, and sumptuary laws, or any other kind of laws that restrict the inalienable rights of the people in any way, will be considered as legislative superstition.

Civil, or Divine?

ALLEN MOON

God created men just as free to do wrong as to do right; and those that deny this principle are the chief violators of religious liberty. Only a fallen church reckons itself capable of repressing sins by means of force. Therefore, all religious laws enacted by any State are the product of a false conception of the mission of the church. The great Head of the church taught very clearly that his cause in the earth was not to be maintained by the power of the sword of steel. The evening on which he was betrayed, at the close of the Passover supper, Jesus said to his disciples, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." Luke 22: 35, 36.

The Saviour took this occasion to forever settle the question of the relation of the church to the use of force.

It seems that Peter was entrusted with one of the two swords in the possession of the disciples, and when the company came to the garden to arrest the Saviour, he drew his sword and cut off the ear of the servant of the high priest. But Jesus, instead of commending the act, said,

"Put up again thy sword into its place; for all they that take the sword shall perish with the sword." Or, in other words, the sword is perishable, and all they that take the sword shall likewise be perishable.

The church, like its adorable Head, is divine, and therefore, eternal. So the called of the living God, like the disciples whom Jesus sent out, lacked nothing. They were sustained by divine power; likewise, all who espouse his cause will be sustained without the intervention of civil power.

What is the Lesson?

THE New York *Independent* says that "now the three happiest countries for the Catholic religion, the three where it has the greatest liberty, are Germany, Great Britain, and the United States, three predominantly Protestant countries; while the three countries in which the Catholic Church feels itself most under unwholesome restraint are Italy, France, and Spain, three Catholic countries. Here is a chance for students of freedom of religious thought to draw a lesson."

How About Your Compass?

THE "Victoria" steamer, bound for St. Petersburg, sailed from Hull, England, on Nov. 6, 1852. Till the evening of the eighth all was favorable, and the passengers retired to rest, congratulating each other on their happy progress, and talking over what they would do next day when they touched at Copenhagen. But scarcely had they fallen asleep when a violent bumping of the vessel roused them all in terror, which too truly convinced them that the ship had struck.

"Land ahead!" had been unexpectedly announced by the watch. The engines were immediately reversed; but it was too late, and the waves over which the vessel had been gallantly careering, now broke with terrific violence over her decks, threatening to sweep everything off into the midnight darkness around them.

How was this great mistake committed? There was a quantity of steel on board, which had diverted the needle from its true

bearing. The compass was thus out of order and useless.

As soon as twilight appeared, the women passengers and five men were placed in one of the life-boats, and with great difficulty succeeded in landing on a small rock about a mile off; but it was impossible for the boat to return. Fourteen men were left on the wreck, and these entered the only remaining boat. They were too many for it. Some must stay behind or all perish. The captain, followed by six men, at once left the boat, and returned to the ship.

The wreck now went to pieces fast. The captain was washed off, but by means of a life-preserver and a small piece of wood, he floated to the rock, and was picked up. How he clung to that life-preserver! Would he have taken any quantity of gold for it then? When we feel the true value of religion, we shall cling to it with equal tenacity. Better to give up all we have, and life itself, than give up our religion! "What shall it profit a man, if he gain the whole world, and lose his own soul?"

These occurrences are a just and apt emblem of the life and condition of man. *We are all on a voyage over the waters of life to eternity.* God has given us a compass — the Bible; if we follow its guidance we shall reach our port in safety; but if we pervert that book by reading it only to find objections to it or an excuse for our sins, it will lead us to our destruction. But if we do nothing of this sort, if we only neglect it, the result will be the same. What use would a compass be on board ship if the captain never looked at it? And if he lost his ship, would he not always be reproached thus — "It was your own fault; you had a compass which would have led you safely, but you never consulted it!" Will the Bible be of any more use to us if we never read it? And if our souls are lost, shall we not in the end condemn ourselves, and say, "Fools that we were, not to make that book our guide which God gave us to preserve us from danger! We have none to blame but ourselves." Depend on it, sooner or later, the way of sin will end in sorrow. If we leave the only right course to heaven, we shall be sure to strike on the rocks of destruction. Sin may be pleasant for a time, but destruction will come at last, and *may* come suddenly — in a moment. — *Newman Hall.*

Christian Temperance

MATILDA ERICKSON

MANY of the blessings of civilization are dissolved in the writhing sea of intemperance. The sequel to intemperance is misery. Look at China under the opium curse! Hear the cries from the liquor-stricken inmates of Africa! With the missionary sails the rum seller. With the tidings of peace to the poor heathen comes the weapon for present and eternal destruction. "We beg of you to send us more gospel and less rum," pleads the Kongo native. "Mary," said a poor drunkard looking into the pale face of his wife, "you should have married a better man." "I did, John," she replied softly.

Intemperance is bequeathing great legacies to the world. Burns, Poe, Alexander the great, were victims of the terrible curse. Other renowned men have failed to resist the temptation. Some boast of being temperate in their intemperance; but alas, "the man who drinks and staggers is less dangerous as an example than the man who drinks and stands." It is he who seduces young men.

Who are safe? In the homes of many youth the picket-line of the army of Intemperance is permitted to encamp on well-spread tables. The warning of Hab. 2:15 may well be engraved upon medicine-chests and on cook-books; for the good intentions of physicians and mothers often pave the path of the youth to that irresistible current of evil.

With gratitude to the noble young men and women who have given their efforts to save others from this curse, we may well, as Christian young people, enlist in the worthy mission. Under the Christian's microscope, the great ray of Temperance is broken up into its spectrum. Its lines comprise the physical, the mental, and the spiritual nature. This is Christian temperance. It enters into every phase of life. It tends to incarnate purity in every cell. Its purpose is to "keep the body under," to subdue the carnal passions, to conquer the depraved appetite, to depress the unChrist-like word, and to vanquish the impure thought.

Looking back over the world's history, the Daniels are unanswerable arguments in favor of Christian temperance. They lived amid scenes of revelry. Our youth

to-day are surrounded by society whose very key-note is intemperance and self-gratification. "Young friends," says Vincent, "let society go its low ways of selfish pleasure. It is unworthy of your desire or search. Resent its dictating in the spirit of noble manhood and womanhood."

To-day our youth have the message of John the Baptist to give to the world, and lives as pure as his are needed in this work. "Only a clear brain can think God's thoughts after him. Only a heart unhurried by artificial stimulants can be loyal to its love toward Christ and humanity." God uses large vessels or small vessels, but he does not use unclean vessels. Paul writes, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The days of youth never return. Once passed, they become the foundation of life. "Sinful indulgences defile the body and unfit men for spiritual worship." No youth can afford a lower standard than Christian temperance. He can find no higher. The secret of success in Christian temperance is entering into the presence of Christ through the path of self-surrender, and ever abiding there, while serving the needs of men.

The Hote. Bar

A BAR to heaven, a door to hell,—
Whoever named it, named it well.

A bar to manliness and wealth,
A door to want and broken health;

A bar to honor, pride, and fame,
A door to sin, and grief, and shame;

A bar to hope, a bar to prayer,
A door to darkness and despair;

A bar to honored, useful life,
A door to brawling, senseless strife;

A bar to all that's true and brave,
A door to every drunkard's grave;

A bar to joys that home imparts,
A door to tears and aching hearts;

A bar to heaven, a door to hell,—
Whoever named it, named it well.

— *Home and Health.*

Win the Young Men!

EVERY leader in the great cause of temperance, says *Home Defender*, owes it to the cause to enlist as many young men,—and it might also have said young women,—in the work as possible.

We need them, it says, because of their earnestness and hopefulness and optimism.

We need them because they are not afraid of work.

We need them because they are bold enough to attempt things that older men believe impossible of accomplishment.

We need them because it has been the spirit of youth that has led every great reform movement.

We need them because a great crop of temperance workers are needed in every community, and young people who are as yet free from the toils of intemperance, lend themselves readily to this work.

This is a great moral reform. While there is little danger of corrupt men coming to its standards, there is danger that the young men will be led astray unless earnest and intelligent efforts are made to enlist them early in the work.

Much depends upon an early start in the right direction. John B. Gough, the great temperance lecturer, said he never felt so strong against the evil of intemperance as when he was battling against it.

Therefore every effort should be made to enlist the support of clean, upright young men in every community in this great and important work.

Sixteen Lost, One Saved

At a public dinner given to General Harrison, when he was a candidate for the office of president of the United States, one of the guests, rather conspicuously, "drank to his health." The general pledged his toast by drinking water. Another gentleman offered a toast, and said, "General, will you favor me by drinking a glass of wine?" The general, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat, and said, in the most dignified manner:—

"Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter

ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves—and all from the pernicious habit of wine drinking. I owe all my health, my happiness, and prosperity to that resolution. Would you urge me to break it now?"

The effect on the company may be imagined.—*Selected.*

Beer or Bride, Which?

AN incident which occurred in Massachusetts the other day, suggests the question whether a young man who thinks more of his beer than of his bride is worthy of a bride.

A young couple were married at two o'clock in the afternoon. Arriving at a certain place at eight o'clock in the evening, as they were passing a hotel café the young man said: "I'm going in to have a glass of beer. Wait a minute, will you?"

"No, I won't," responded the bride. "You take me or the beer right now."

"I'll take the beer," said the young man.

The bride of only six hours wheeled about, started for the Union station, leaving the young man on the spot.

Sunday Closing of Saloons

THE idea of closing saloons on Sunday and allowing them to remain open on other days is about on a par with the following from the *Philadelphia Press*:—

"Ha! ha!" laughed Deacon Kraft, "I sartinly did git the best o' Deacon Korntop in that horse trade yistid'y."

"Why, Uriah!" exclaimed his wife. "Do you allow that wuz Christian conduct?"

"Eh? What's the matter? Yistid'y wuz'n' Sund'y."

MR. W. F. CRAFTS, the ardent advocate of Sunday laws, says that "doing nothing is an apprenticeship to doing wrong." We agree; but what are Sunday laws but acts requiring men to "do nothing"?

What Eminent Authorities Say

THE FOLLOWING STATEMENTS FROM EMINENT MEN ARE WORTH CLIPPING OUT AND PASTING IN YOUR SCRAP-BOOK

GEORGE WASHINGTON: "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."—*Reply to the Baptists of Virginia, 1789.*

THOMAS JEFFERSON: "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his almighty power to do."—*Virginia Act for Establishing Religious Freedom, 1785.*

BENJAMIN FRANKLIN: "When religion is good it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, it is evidence to my mind that its cause is a bad one."—*Letter to Dr. Price.*

JAMES MADISON: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."—*Letter to Edward Everett.*

U. S. GRANT: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the state and the church forever separate."—*Speech at Des Moines, Iowa, 1875.*

THEODORE ROOSEVELT: "I feel very strongly that if any people are oppressed anywhere, the wrong inevitably reacts in the end on those who oppress them; for it is an immutable law in the spiritual world that no one can wrong others and yet in the end himself escape unhurt."—*Letter to Jews, Nov. 16, 1905.*

JOHN STUART MILL: "If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind."—*Essay on Liberty.*

JOHN CLARK RIDPATH: "Proscription has no part nor lot in the modern government of the world. The stake, the gibbet, and the rack, thumb-screws, swords, and pillory, have no place among the machinery of civilization. Nature is diversified; so are human faculties, beliefs, and practises. Essential freedom is the right to differ, and that right must be sacredly respected."—*"History of the World," Vol. III, page 1354.*

PRESIDENT FAIRCHILD: "Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the con-

sciences of men."—*Moral Philosophy, page 185.*

THOMAS CLARKE: "There are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor can not be right."

JOHN WESLEY: "Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason nor persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God the judge of all."

DR. ADAM CLARKE: "No other kind of constraint [than prayers, counsels, entreaties, etc.] is ever recommended in the gospel of Christ. Every other kind of compulsion is antichristian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites. . . . The church which tolerates, encourages, and practises persecution, under the pretense of concern for the purity of the faith, and zeal for God's glory, is not the church of Christ, and no man can be of such church without endangering his salvation."—*Notes on Luke 14:23.*

JONATHAN CROWTHER: "Civil government has no right to command what is contrary to the commandments of God, even in what relates to the body, our fellow creatures, and the present world. Civil governors have no right at all to interfere between God and the souls of men. Civil government and religion are two things which ought to be totally separate from each other. Will the persons who want to prescribe to me what opinion I shall believe, and the form in which I shall worship God, undertake to answer for me at the day of judgment, and to insure my eternal salvation, provided I comply with their wishes? And if they should undertake this, can I with confidence and due security leave the matter in their hands?"—*"A True and Complete Portraiture of Methodism," 1811.*

ALEXANDER CAMPBELL: "The Gospel commands no duty which can be performed without faith in the Son of God. 'Whatsoever is not of faith is sin.' But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God. Therefore to command unbelievers or natural men to observe, in any sense, the Lord's Day, is anti-evangelical or contrary to the gospel."—*"Memoirs," Vol. I, p. 528.*

DR. ALBERT BARNES: "If we can have a Sabbath sacred in its stillness and its associations, maintained by a healthful, popular sentiment, rather than by human laws, . . . Christianity is safe in this land, and our country is safe. If not, the Sabbath, and religion and liberty will die together. If the Sabbath is not regarded as holy time, it will be regarded as pastime; if not a day sacred to devotion, it will be a day of recreation, of pleasure, of licentiousness."—*Practical Sermons.*

MACAULAY: "Have not almost all the governments in the world always been in the wrong on religious subjects?"—*Essay on "Gladstone on Church and State."*

LIBERTY

*The Official Organ of the Religious
Liberty Bureau*

Department of the General Conference of Seventh-day
Adventists

WASHINGTON, D. C., THIRD QUARTER, 1907

Subscription Price - - 25 cents per year
To Foreign Countries - 50 " " "

Published Quarterly by

REVIEW & HERALD PUBLISHING ASSN.
TAKOMA PARK STATION, WASHINGTON, D. C.

Entered as second-class matter, May 1, 1906, at the
post-office at Washington, D. C., under the act of
Congress of March 3, 1879.

THE religion that makes you feel like
fighting your brother never came from God,
for God is love.

THE church of Christ is made up of all
who obey the Lord's commands, not a body
to issue commands.

IDAHO's recently passed Sunday law went
into effect May 13. In all the Union, Cali-
fornia and Arizona alone now remain with-
out a Sunday law.

FOR lack of space a history of the
struggle for religious liberty in Virginia
has been omitted from this number. It will
appear in the next.

CIVIL liberty springs from religious free-
dom. Christianity tends to make men
gentle and obedient, patient and forbearing,
willing to concede to all their just rights;
and it employs only persuasion and truth
to accomplish its ends.

SPEAKING in defense of the Stamp Act,
Charles Townsend, Chancellor of the Ex-
chequer, in 1767, said: "England is undone
if this taxation is given up." So many
reason regarding Sunday legislation. They
say society will be ruined and the nation go
down unless the people are compelled to
keep Sunday. England was the loser in
enforcing the Stamp Act; so will any nation
be that makes and enforces religious laws.

THE International Reform Bureau, of
Washington, D. C., sends out a circular
recommending the appointment of "investigating committees" in all the churches,
which shall on the first Monday in each

month "report in writing and in detail to
the secretary from careful personal obser-
vation made the previous day whatever
Sunday work or dissipation was discov-
ered," and "these facts the secretary shall
report early in the week to the proper civil
authority." What is this but a revival of
the methods of the Inquisition? and what is
such a committee but an inquisitorial com-
mittee?

Spurgeon on Sunday Laws

I AM ashamed of some Christians because
they have so much dependence on Parlia-
ment and the law of the land. Much good
may Parliament ever do to true religion,
except by mistake. As to getting the law of
the land to touch our religion, we earnestly
cry, "Hands off, leave us alone!" Your
Sunday bills and all other forms of Act-of-
Parliament religion seem to me to be all
wrong. Give us a fair field and no favor, and
our faith has no cause to fear. Christ wants
no help from Cæsar. Let our members of
Parliament repent of the bribery and cor-
ruption so rife in their own midst before
they set up to be protectors of the religion
of our Lord Jesus. I should be afraid to
borrow help from Government; it would
look to me as if I rested on an arm of
flesh, instead of depending on the living
God. Let the Lord's day be respected by all
means, and may the day soon come when
every shop shall be closed on the Sabbath,
but let it be by the force of conviction, and
not by the force of the policeman; let true
religion triumph by the power of God in
mens' hearts, and not by the power of fines
and punishments.

Religious Liberty Leaflets

NO.	PAGES	PER 100
1. Principles Too Little Understood...	8	50c
2. Sunday Laws	8	50c
3. Logic of Sabbath Legislation	8	50c
4. The Civil Sabbath	12	75c
5. Civil Government and the Church...	4	25c
6. Religious Liberty—What Eminent Authorities Say	12	75c
7. The Church's Greatest Need To-day.	4	25c
8. Church Federation	12	75c
9. Limits of Civil Authority	4	25c
10. A Vital Question—Is the Sabbath a Civil Institution?	8	50c
11. What Are Works of Charity and Necessity?	4	25c
12. "Backward States"	8	50c
REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.		

The Declaration of Independence

SIGNED, JULY 4, 1776

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light or transient causes; and accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of these Colonies, and such is now the necessity which constrains them to alter their former systems of government. The history of the present king of Great Britain is a history of repeated injuries and usurpations, all having, in direct object, the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world:—

(Here follow the facts, an array of twenty-seven in number.)

We, therefore, the representatives of the United States of America, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the good people of these Colonies, solemnly publish and declare, That these United Colonies are, and, of right, ought to be, free and independent states; that they are absolved from all allegiance to the British crown, and that all political connection between them and the State of Great Britain is, and ought to be, totally dissolved; and that, as free and independent states, they have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may of right do. And, for the support of this Declaration, with a firm reliance on the protection of Divine providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.



